Ut Omnes Unum Sint

THE LAMP

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For Sion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until the Just One comes forth as Brightness, and her Saviour be lighted as a Lamp.—*Isaias lxii: 1.*

ANGLICAN DELEGATION OFF FOR ROME

THIS month marks the departure of an important delegation of the Episcopal Church for Europe in the interests of the proposed World Conference on Faith and Order. The delegation consists of Bishop Rhinelander, of Philadelphia; Bishop Anderson, of Chicago, and the Reverend Dr. Manning, Rector of Trinity Church, New York City. They have declared that their present mission is to "the churches of Europe and the Orient," and they have expressed their intention of visiting Rome and seeking an audience with His Holiness, Pope Pius X.

Commenting editorially on this Anglican Mission to the Threshhold of the Apostles, the *Freeman's Journal* voiced what seems to be a widely existing sentiment in Catholic editorial circles: "We are afraid that the proposed mission to Rome will result in nothing more than a desire to accomplish what, in existing circumstances, cannot be realized."

We frankly regret this pessimistic view of the outcome, as taken by our highly esteemed contemporary. We quite agree with Dr. Manning in his sermon on the subject in his own pulpit, sometime before sailing, when he said: "We, in our mission to the Churches of Europe and the Orient, recognize that any hope of immediate destruction of sectarian lines would be absurd," but who can it be that is urging on these prayerful and well-disposed men to bring about this conference and to labor for the ultimate re-union of Christendom unless indeed it be the Holy Spirit Himself in energetic concert with Our Lord's own prayer, "That they all may be one," and if this hypothesis be true, then of course it would be far from any of us to take a pessimistic view of the outcome or to say that under existing circumstances nothing more can be realized than the breathing forth of the mere desire for that unity which the divisions of the past have made impossible.

Surely we Catholics should not be less hopeful of final reconciliation and unity than even the most sanguine of our separated brethren.

As for ourselves, we await with prayerful eagerness the reception these distinguished representatives of the American Episcopal Church shall meet with at the Vatican. Of one thing we have no doubt, in the person of the Vicar of Christ, now happily occupying the Chair of Peter, they will encounter the same loving heart which beat in the breast of the father on the homecoming of the Prodigal Son and in the subsequent attitude of Pope Pius, our Sovereign Pontiff, towards this proposed World Conference, we shall be able to read the mind of Christ and the Holy Spirit towards it. And in the meantime we commend this important Anglican delegation to the Holy See to the prayers of all our readers. Not since the sixteenth century has a delegation quite similar to this waited upon the Successor of the Fisherman.

MULTUM IN PARVO

ON July 21 the Most Rev. John Ireland, Archbishop of St. Paul, celebrated his thirtieth year as Bishop of the See over which he has presided with archiepiscopal dignity and authority for twenty-six years. The whole Church of God reverences this great Apostle of the Northwest, and millions of his fellow American citizens, non-Catholic vieing with Catholic, unite to pay him the loving tribute of their respect. *Ad multos annos.*

The Cuthbert-Mayne Society is the latest Catholic organization to be launched in England. It is for convert clergymen, and is named for Blessed Cuthbert-Mayne, Proto-Martyr of the English Seminaries, who, previous to being received into the Catholic Church at Douay, was a minister of the Established Church of England at St. John's College, Oxford. He was martyred at Launceston November 29, 1577. The objects of the society are to create mutual friendship and social intercourse amongst those who have been through the same experiences, and especially to extend a welcome to all convert clergymen.

Kaiser Franz Josef of Austria-Hungary, says the Milwaukee *Catholic Citizen*, has been called "Emperor of Sorrows."

His wife, "The Good Elizabeth," was assassinated in Switzerland.

His brother, Maximilian, was executed in Mexico.

His only son, Rudolph, was a suicide.

His sister-in-law, the Duchess D'Alencon, was burned to death in a charity bazaar in Paris.

His nephew, the Archduke Franz Ferdinand, and his wife, the Duchess of Hohenberg, have been assassinated in the capital of Bosnia.

The way is now clear to a realization of the highway program which Governor Glynn outlined in his message to the Legislature last March. In that message the Governor pointed out that the State could save $146,000,000 in the next twenty years by substituting brick roads for macadam in the 7,300 miles of State highways still to be constructed. On this basis, the Governor pointed out, the total cost of New York's 12,000 miles of highway will be $130,000,000. The annual cost of maintenance will be $12,000,000, and at the end of ten years from the date of completion the State will have little to show for an expenditure of $250,000,000.

The initial cost of vitrified brick roads is considerably higher than that of macadam roads, but Governor Glynn declared that even if it cost New York $25,000 a mile to build brick roads, the total expenditures for twenty years on a vitrified brick road, including the cost of building, would be $10,000 less than the twenty-year cost of macadam roads. The difference in cost between the two kinds of roads is largely due to the cost of the vitrified brick and Governor Glynn set himself to find some way to secure this brick cheaply. He found that New York possessed splendid deposits of the shale used in the manufacture of vitrified brick and decided that by utilizing prison labor New York could make the brick for its own roads. He requested the Legislature to amend the Prison Law so that the State's prisoners could be employed in the manufacture of brick and asked for an appropriation to construct a brick plant near the Elmira Reformatory. The Legislature responded with an appropriation of $50,000, and the Highway Department has lost no time in putting Governor Glynn's plan into operation. The first bricks made from the shale at the Elmira Reformatory withstood every test and indicate that Governor Glynn's plan for brick highways is both feasible and practical.

The North German Lloyd has made arrangements with the mother house of the Franciscan nuns in Vienna to supply each of its steamships with two members of the order, whose sole duty it will be to minister to the wants of the immigrant women and children. As an experiment, two members of the order, Sisters Maris and Josepha, made the trip from Bremen to New York on the Barbarossa and back again during the mid-summer, remaining the entire time in the steerage with the immigrants, and their services were so greatly appreciated that the North German Lloyd immediately made arrangements to supply every steamer.

Sisters Maris and Josepha, both of whom have

worked among immigrants, will be the deans of the service, and every time they leave Bremen they will be accompanied by a third member of the order, to whom they will give instructions. These third members in turn will instruct others, so that within a short time all the North German Lloyd steamers carrying immigrants will be supplied with two members of the order. The mother house in Vienna has agreed to furnish as many of the Sisters as may be required.

What to do with little children in the steerage when their parents are suffering from seasickness has long been a problem. Sometimes children, too, become seasick. The doctors and other members of the crew have tried to look after the children, but their many duties prevented them from giving much time to the little ones. In future these Franciscan Sisters will not only care for the children, but will also minister to the mothers. A corner of the steerage will be set apart as a nursery where the Sisters will take turns, day and night, in caring for and amusing the children.

A recent writer has summarized some facts about the Popes which will bear repetition. Of the first thirty, twenty-nine were martyrs, the exception being St. Dionysius, who was the twenty-fourth successor of St. Peter. The total number of martyred Popes is 33. Eighty-two have been canonized.

As to nationality, 104 were Romans, 103 natives of other parts of Italy; 44 were Frenchmen, 9 Greeks, 7 Germans, 5 Asiatics, 3 Africans, 3 Spaniards and 2 Dalmatians, while Palestine, Thrace, Holland, Portugal and England have each contributed one to the Papal chair.

Nine Popes reigned less than one month, 30 less than one year, 11 more than 20 years, and 6 over 23 years. The reign of St. Peter was the longest in the history of the Papacy, being 7 years in Antioch and 25 in Rome. Next to him in length of service was Pius IX, whose death in 1878 terminated a reign of 31 years, and it is not a little remarkable that the third should have been his successor, the illustrious Leo XIII, who occupied the Papal throne for over 25 years.

The modern airship has created a new kind of funeral. Commenting on the burial of the Austrian victims of the dirigible *Koestling*, the Philadelphia *Press* took an editorial flight into the clouds, as the following effusion gives abundant evidence:

Vienna witnessed the most remarkable funeral ceremonies ever performed in the history of civilization when the nine victims of the recent mid-air collision between an aeroplane and a dirigible were buried on Wednesday. Whoever planned those ceremonies possessed an imagination beyond the ordinary and a keen sense of the fitness of things.

Soaring above the usual funeral procession of carriages and automobiles was an escort of twenty aeroplanes, flying mourning flags. During the interment services the fleet of air craft circled slowly around and around the cemetery. And only when the bodies had been lowered into their graves did they fly away in an impressive, slow-moving column, as was fitting for mourners returning from a cemetery.

The fighting-man has his own form of burial service; so has the sailor; and now the ideal ceremony for the dead flying-man has been inaugurated. Doubtless it will be adopted the world over. The idea is too apt, too poetic, too impressive, not to take hold.

The Providence Diocese, through the Right Rev. Bishop Harkins, has lately completed a Burse ($5,000) in the American Foreign Mission Seminary at Maryknoll, Ossining, N. Y.

The money has been invested and the interest will be applied to the training of a missionary priest. The hope has been expressed by Bishop Harkins that Rhode Island shall always have at least one representative at this Seminary, for which, from its start, the Bishop of Providence has manifested an active sympathy.

It is gratifying to be informed that sixteen thousand conversions a year are being made in India and Ceylon.

Miss Eva Booth, daughter of the founder of the Salvation Army, and now its commander-in-chief in the United States, has been visiting England, and Mr. Harold Begbie, in the London *Daily Chronicle*, has reported her as thus describing the slums of our great American cities:

You literally feel the sense of numbers. Wherever you go in American cities you are conscious of these millions struggling to exist. Then there is the question of climatic extremes. You have no idea what heat

means till you live in American slums during a heat wave. That heat drives people mad—if not in mind, in spirit; they are maddened in spirit without losing their reason. Oh, it is dreadful, the heat, among the dense masses of the slums. And in winter, down goes the thermometer, starving people drop dead of cold—killed by cold, not by hunger. Then there is another great difference, the foreign element. We get in our slums over there the knife people. Do you know what I mean?—those races from Europe who carry a knife and use it in argument—lawless, passionate, violent people. This means that our slums are more dramatic than yours. In England misery is depressed. In America its blood is up. You never get one general atmosphere, even as you never get one general language. To visit a slum in America is to come into contact with the passions and vehemence of the whole world. It is extraordinarily interesting, amazingly vital, however sad and dreadful. One cannot lose heart in the slums of America. It is a fight for life.

Miss Booth thus describes the poverty to be found in New York and other American cities:

The poverty is appalling. You ought to see the bread-lines over there; it's a sight never to be forgotten. We have emergency relief depots all over the States. How many people, do you suppose, sleep every night in what we call our Poor Men's Hotel, what you call here Salvation Army Shelters? Seventeen thousand! Every night we take care of 17,000 men who would be otherwise sleeping in bridge recesses or with their heads under carts. One of these hotels, a memorial to my dear father, holds 670 beds.

Poverty in America is very severe. Nothing, you see, is cheap. The most common necessaries of life are dear, very dear. And the emigrants pour in from every country of the world, bringing fresh penury and new destitution to swell the terrible sum of the old. Life is a struggle over there for many, many thousands of people—a frightful struggle. Then the children of the poor. Oh! how they suffer. In twelve months we played with, fed, dressed, washed, kissed and cuddled 42,000 of these poor babes. The ghastly, ghastly suffering! We found a babe once, two or three years old, in a chicken-coop in a cellar; for nearly three weeks afterward it never uttered a sound, not one sound, not even an Ur; its food had to be thrown to it on the ground before it would eat; when any of us entered its room it would get behind things—behind a chair, a sofa, or under a table; the doctors told us its reason was fatally damaged. No! That child is now a bonnie, laughing, blue-eyed lass.

According to the best astronomers, the number of stars that can be seen by a person of average eyesight is about 7,000. The number visible through the telescope has been estimated to be between 75,000,000 and 80,000,000.

REPORT OF FUNDS RECEIVED AND TRANSMITTED BY THE LAMP

FROM JUNE 28 TO JULY 28, 1914

FOR FOREIGN MISSIONS

China—For Bishop Everaerst; Mass Stipends for Graymoor Benefactors, $31.00; Mass stipends for LAMP subscribers and Rosary League members, $12.00; St. Anthony's Tithe, $39.00; J. R., $3.00; H. E. G., $1.00; M. M., $5.00; B. & D. O'R., $1.25. Total for Bishop Everaerst, $92.25. For Father Leo Ting to help build the Church of the Sacred Heart at Chi Chow—P. J. S., $1.00; N. McC., $10.00; M. A. McG., $10.00; J. L. L., $1.00. Total for Father Ting, $22.00. *Corea*—For Father Claude Ferrand, Mission Offering of St. John's Church, Graymoor, $7.09; J. M., $24.30; St. Anthony's Tithe, $3.61; F. H. B., $5.00; P. J. S., $1.00. Total for Father Ferrand, $41.00. *Japan*—Orphanage of the Sisters of the Infant Jesus, Rev. E. F. McD., Tokyo, $3.00. *India*—For Father D'Silva, M. A. McG., $5.00; R. J. S., $1.00; M. M. O'C., $10.00; E. D., $10.00; J. M., $2.00; M. H., $2.00; K. K., $5.00; M. W., $1.00; M. M., $5.00; S. J. R., $10.00. Total for Father D'Silva—$51.00. *Borneo*—For Father Hofpgartner for salary of a Catechist, $8.50. Mass Stipends, $12.00. Total for Father Hofpgartner, $20.50. Total for the Field Afar, $230.25. *Domestic Missions*—Mass Stipends for Father C——, $15.00; Father B——, $15.00. *Alaska*—Rev. Mother Amadeus, E. F. McD., $3.00. Total for Domestic Missions—$33.00. *Miscellaneous Alms*—Mass Stipends for Father S——, Germany, $10.00; Father C——, Italy, $10.00; for the poor Clares, S. Cosimato Monastery, Rome, Italy, Mrs. F. S., $2.00; M. S., $0.50; Rev. D. L. M., $2.00; A. F. K., $1.00; J. W., $10.00; C. Y., $1.00; J. V. N., $1.00; J. M., $2.00; B. Q., $0.50; A. M., $1.00. Total for S. Cosimato, $21.00. Total Miscellaneous Alms, $41.00. Total contributions, $313.75.

As we go to press, the first guns have been fired of a war between Austro-Hungary and Servia, but what the end thereof will be, only time can tell. The maintenance of vast armies and navies by the European governments with the frightful cost in both men and money has been justified on the grounds that their very existence was necessary to preserve the peace of Europe, because the result of loosing the dogs of war would be so unutterably bloody and destructive that peace would be maintained out of sheer dread of consequences. We are now to see whether this theory is to be justified in practice. The carnage and misery consequent upon a universal European war surpass in horror the power of the human imagination to adequately picture.

GRAYMOOR ANNALS

OUR Atonement feast day, the seventh Sunday after Pentecost, July 19th, was celebrated at Graymoor with great gladness and thanksgiving. We were favored with the presence of the Rev. Father Bernardine Ibald, O.F.M., who for twenty-four years has been the Father in charge of the Portiuncula at Assisi. When the Rev. Mother Lurana made her pilgrimage to Rome and Assisi, preparatory to making her Foundation at Graymoor, Father Bernardine received her with great cordiality at the Portiuncula, permitting her to pray, though at that time an Anglican, in the Chapel and the very cell where St. Francis prayed and showing her all the precious relics of the Holy Saint. It was a great joy to us to have this holy man of God, so impregnated with the spirit of our Seraphic Father and so long associated with the very place trod by his blessed feet, visit Graymoor on our festival and to offer the Holy Sacrifice of the Mass in St. Francis's Church on the Mount of the Atonement, and in our little convent Chapel of St. Mary of the Angels, which long ago we named our Graymoor Portiuncula; the good Father was also Deacon at the Solemn High Mass sung in St. John's Church at ten o'clock in commemoration of the twenty-first anniversary of the Finding of the Name and Holy Texts of our Institute.

A FRIAR OF THE ATONEMENT ON THE MOUNTAIN

We are happy to announce that the full amount required for the purchase of a new range for the Sister's Convent has been provided by our good benefactors and the range itself is duly installed and is working true to its name, "The Perfect." (Richardson & Boynton, makers)

There is need for a white cope to be used at Benediction of the Blessed Sacrament and at other times in the Church of St. Francis on the Mount of the Atonement. We feel sure that we have only to mention this want to have some one provide the gift as a memorial. For twenty-five dollars we can get a cope of satisfactory quality and beauty.

Up to this time we have been making but little headway with the erection of an addition to St. John's House of Studies, but already the refectory is crowded to repletion and there are only three or four more beds left vacant in the dormitories, and the religious aspirants who are coming in the next few days will fill these. Consequently the addition we have planned must be pushed through to completion without further delay. Unless funds come in from unexpected sources we shall have to take from the earnings of THE LAMP the money we have been carefully husbanding to build alongside of the bungalow, which is to serve as a domicile for THE LAMP workers, a modest office building, where all the business and mailing connected with our flourishing monthly might be transacted. At present all this is done in St. Paul's Friary and the entire first floor is taken up with the business of THE LAMP, which, of course, is abnormal, and not the purpose for which a monastery exists. Yet we have been compelled by necessity to have it so, and if the funds have to be taken from THE LAMP to build the addition to St

John's we do not know how long the present "makeshift" arrangement will have to be continued.

Now that vocations to our Institute are increasing in such a gratifying manner, will the supply of scholarships keep pace with the increase? It still remains our prayer and hope, that for every one coming to Graymoor this fall to study for the priesthood there will be found a benefactor, or benefactors, who will supply the required scholarship of two hundred dollars. It is the joy and pride of so many Catholic parents to give a son or daughter to Holy Religion or the priesthood, and sometimes several of them. Here is an opportunity for those who have temporal goods but no children of their own to offer at the altar, to adopt one of these young men and in exchange for his prayers to provide the means of his education for the priesthood. About a year ago we related how a certain business firm had undertaken to support one of our students on condition that he would constantly pray for the success of their business and the spiritual welfare of the several members of the firm. They have paid the scholarship for another year in advance and express themselves as well satisfied with their bargain. Is it not an example worthy of emulation?

The last few days we have received the following from one of our priest-subscribers:

"*Rev. Dear Father:*

"*In* THE LAMP *of July, inst., I have read with much interest the letter of the young man so 'highly recommended by the Norbertine Fathers.' I sincerely hope that some good friend shall make it possible for him to become a priest of your Order. In the meantime kindly tell the good St. Anthony that, if he obtains for me the position to which I have been aspiring, I shall make it possible—with God's help—to some worthy Levite to become a priest of your Order at Graymoor.*"

We have been thinking out a plan by which those of our benefactors whose means are limited could share in providing scholarships for our students. The result of our study of the problem is the following proposal, namely, to establish the following scholarships:

First, One or more scholarships made up of *Birthday Contributions* of any sum whatsoever sent us by our benefactors each year on their birthday.

Second, A Dollar, a Five-Dollar, a Ten-Dollar and a Twenty-five-Dollar Scholarship made up by individuals who will pledge, once a month or once in three months or once a year, to contribute towards a scholarship any of the amounts we have just named. If our readers take kindly to this proposition we will report results next month, and we hope to be able to announce that all the scholarships just named have been well started on the high road to successful completion. It will be interesting each month to note how well they are progressing. Initials only of contributors will be published, unless we have express permission to publish the benefactor's name in full.

The supply of partly worn cassocks for our scholastics which the clergy have so kindly sent us is about exhausted and we would be grateful for a few more.

In our last issue we quoted one of the Saints of long ago as saying that "if people in the world only understood and fully appreciated the downright excellence, blessedness and superiority of the Religious life over that which men and women pass through in the world, the very world itself would be depopulated by reason of the throng who would press into the sacred enclosure of convent and monastery." In confirmation of this sentiment we quote a passage from the life of "A Modern Franciscan," Father Arsenius, O.F.M., who died in the odor of sanctity in 1898. The quotation is taken from a letter to his parents on the occasion of his receiving the habit of the Seraphic Order:

"*Behold me, then, my dearest parents, clothed in the habit of St. Francis; sandals on my feet, my dress a long coarse habit; underneath, a tunic of the same stuff and thickness; for girdle a cord; on the left-hand side a big rosary of seven decades; on my head a hood.*

"*Such a dress I much prefer to one of silk and gold. Now you have no longer to trouble about me. Almighty God, for Whom I have exchanged*

the goods of this world, will provide abundantly for all my needs. Oh, if you only knew how happy I am! Really, without exaggeration, I seem to be in Paradise. Certainly, religious life is a blessing which God does not make known to all, for if all knew of it, nobody would remain in the world. I beg of you, then, to dry your tears and to be happy because I am happy. I know you have always labored for my welfare; you have often told me so. Well, that is now achieved. Rejoice, then, because God has deigned to turn His eyes towards your family; and to take one of your children to be trained up in the holy state of perfection. Do not weep, dear mother; offer a generous sacrifice to God and He will bless you. Rejoice, dear father, at having given one of your sons to God; He will repay you a hundredfold. Rejoice, my brothers and sisters, in the example God has given you. And you, dear aunt, pray almighty God to give me strength and courage to correspond to the grace of my religious vocation. On my part, I pray, and always will pray, for you all, that Jesus may bless your work and save your souls."

Our call for regular volunteers to fill the vacant cells in the enlarged Convent of St. Francis, Graymoor, is meeting with a satisfactory response, for the Sisterhood of the Atonement is growing as well as the Community of the Friars. One priest, who has a great love for our Institute and by his zeal has brought many of the "other sheep" into Peter's Fold, will be sending one of his converts to Graymoor to test her vocation on the Feast of the Assumption. We hope many other priests will follow his example. We have lost many vocations up to the present time because aspirants desiring to come to Graymoor have been counselled against doing so by priests who did not believe that the Society of the Atonement was going to prove a success. It is time, we think, when the clergy who have doubted the permanency of the Society of the Atonement should alter their opinion.

We mention again, that the Sisters of the Atonement ask the patronage of the clergy in ordering altar breads. There has been a steady increase of orders during the Summer and the Sisters have yet to receive the first complaint as to the quality of the breads they make. Whereas the encomiums on their excellence have been many.

ENJOYING THEIR SUMMER VACATION

THE SUCCESSFUL WOMAN

The fact remains that the women who really constitute the backbone of any country are not the few brilliant women in public life, or the many working women in business life, although girls in the business world are making headway, and women in professional fields are successful.

The women who are doing the greatest work of the country are those who have always done it. They are those women who, through their pure characters and their sweet influences, make their homes a center of happiness, who rear wholesome children, who make their fathers and brothers and husbands and children happier and better because of their presence. Not what she does, but what she is, makes the successful woman.

The most fortunate women are those who are doing not the spectacular things, but just these simple duties that are sometimes spoken of with weariness or even with half contempt, but which should always be spoken of with reverence—woman's work.

Catholic Sentinel.

IN THE MISSION FIELD

Our Monthly Conference with our Missionary Co-workers

We are much gratified at the evidences we have received in the last few days that our readers have taken hold of the suggestion we made last month that a very practical way in which our well-disposed Catholics could help the foreign missionaries was to send to them their Mass intentions rather than hand them over to the clergy in the home parishes who, in the city churches at any rate, usually have more Mass intentions given them than they can discharge. A Catholic layman in Pittsburgh has written us, saying:

"In your issue of July, under the heading, 'A Nun's Legacy,' you say: 'Hundreds of you are very free in passing over Mass intentions,' etc. I fully agree with you. About three years ago my parents died, leaving a good-sized estate. The heirs, of which I am one, agreed to have 'one thousand Holy Masses offered up for the repose of their souls. I was told at many parishes that they had too many already. I managed to have quite a number of them said outside the Pittsburgh diocese. Will you kindly furnish me with the name and address of some poor missionary in India or China, where I could in the future send my offering?"

If our readers do not select for themselves one or more of those needy missionaries, whose appeals are all the time appearing in The Lamp, we will very gladly supply them with the names of others. In sending these stipends, however, it would be safer to do so through the agency of the Society of the Propagation of the Faith. In transmitting alms to the missionaries The Lamp stands always ready to serve our readers.

Another correspondent writes:

"I read in the last number of The Lamp *your appeal for stipends for Masses to be given to foreign missionaries. I have just received a very great favor from the Sacred Heart and promised the souls in Purgatory a novena of Masses, so am sending ten dollars for that purpose."*

Another letter we have received must go on record, as an inspiring example, such as will no doubt stimulate others to emulation:

"Please find enclosed the sum of twenty dollars. Ten to be sent to Father Ting for his Sacred Heart Church and five to the Indian Father D'Silva, and five for your own St. John's House of Studies in Graymoor. Please, Father, I don't wish my name to appear in The Lamp. *However, for the encouragement of others you may use instead—A Servant Girl from Pittsburgh—because that is what I am. Hoping God will bless all your work and undertakings and that you will kindly remember me in your prayers."*

In the June Lamp we published the following extract from a letter addressed to us by Dr. Flagg:

"I know that you'll be glad to hear that your article on the 'Catholic Medical Misionary Propaganda' has already borne fruit. A Doctor R———, of ————, N. Y., wrote and offered to assist in the expense of sending a woman M.D. to India. In the same mail came a notice of a vacancy in the Catholic Medical Mission at Rawal Pindi, and an application for help from Dr. L———, who is willing and eager to go to India, if only the passage money can be found and small immediate expenses met. I have placed these two ladies in communication with each other and pray that God will bless the common interest."

The sequel of this story up to date is that Dr. R——— has provided the passage money and Dr. L——— sailed from Vancouver for Shanghai in the middle of July, China having been finally selected rather than India for the field of labor for the first medical missionary setting forth from America under the inspiration of the newly formed Catholic Medical Mission Propaganda. Although the passage money has been given, this journey nevertheless has been made in faith, for no means as yet have been provided for the maintenance of Dr. L——— when she reaches her destination. Hence Dr. Flagg makes an earnest appeal to us for help to crown this first venture with entire success.

Lying before us is an Associated Press despatch

from Woodstock, Canada, containing the Foreign Mission Report of the Presbyterian Church of Western Canada. This press despatch states that "the total amount used on this work in 1913 by the western section of the Presbyterian Church in Canada was $235,689"; the report continues:

"The most important mission of the Church in Canada has been in Central India, where a number of ministers well known in Western Canada have been engaged. Among the members of the staff in India are a number of women graduates of Canadian medical colleges. In this list are Dr. Margaret McKellar, Dr. Margaret O'Hara, Dr. Elizabeth MacMaster and Dr. B. C. Oliver. There are also a number of men similarly engaged in medical practice. The medical missionaries have frequently received tokens of warm appreciation on the part of the native rulers and occasionally on the part of the British Government. Several have been honored with the Kaiser-i-hind gold medal for conspicuous service involving bravery and sacrifice."

Surely if the Presbyterians will support so handsomely the services renderel by their medical ladies in the foreign field the Catholics of the United States will not in this respect be outdone by them. It will give us great happiness to transmit to the Catholic Medical Mission Propaganda, whose headquarters are at Maryknoll, any offerings sent for the support in China of Dr. L———.

The good that women versed in medicine can do as missionaries in the Orient is immensely enhanced by the social customs prevailing in Asia, which bar access of the man doctor to the sick women of Oriental homes, and so shut in are the Chinese, Japanese and Indian women from intercourse with the outside world that it is next to impossible for our male missionaries, whether priests or physicians, to minister directly either to their souls or bodies. The woman medical missionary has therefore a most inviting field.

REVEREND JOSEPH KOESTERS, S.V.D.

We were highly delighted to be able to report last month that a benefactor of Foreign Missions had contributed five hundred dollars to Father Ting, but we have a still more generous gift even than that to tell our readers about this month. The kind of gift which must always rank higher than money is man himself, and a young priest in the Middle West has written us, offering himself for the Chinese missions. This encourages us more than anything else that has happened since we established our Missionary Department in THE LAMP. May God's Holy Name be praised and may English-speaking priests in China and all the countries of the Orient be soon numbered by the hundreds, and later on by the thousands.

The Reverend Father Joseph Koesters, of the Society of the Divine Word, sailed for his field of missionary labor in China from Vancouver on the "Empress of Japan," on July 23, 1914, and before sailing he sent us the following, which we are happy to publish, not so much for its excellence from a literary viewpoint, as for the truly

apostolic sentiment contained therein and because it is likely to add to the friends of his own special portion of the vast Chinese vineyard:

FAREWELL

So, it is over—this my abiding
In the good Land of the Free!
Sorrow and joy, now my heart are dividing
Sad is the bosom of me!

Yes, it is over—the pilgrim's sojourning!
Back to the alien shore,
Back to my needy ones am I returning,
Back to the Desert once more.

Grateful the mem'ries crowd, now at my going,
Bearing the Cross overseas;
Richer my soul has become for the knowing
Hearts could be generous as these!

They are apostles—whose hands strengthened mine
Wherewith new courage to start:
Lo, Pentecostal the flame, and divine
That hath inspired their heart!

Some closed their hearts and their hands to the cry;
"These would I bring to the Fold."
Pass them not by, Jesus, pass them not by
Give all their poor hearts can hold!

Give them of Blessing until they can see
Joy in the Promise divine;
"Giving to these, ye have given to Me."
Let them taste sweetly of Thine.

And if Thou bless them withholding—my heart
Breaks, on the blessing I crave—
Lord, in Thine own gladness give them a part
Who, of their charity, gave.

Farewell, dear Faithful—and faithless—farewell;
Farewell thou Godblessed land!
Wherein the favored of Heaven do dwell—
Land of the open hand!

P. JOSEPH KOLSTERS, S.V.D.

Future Address: Catholic Mission, Tsingtau, China.

Mrs. Van Brugh Livingston, President of the Woman's Auxiliary for Foreign Missions, mention of which has already been made in these columns, desires very much to enlist the co-operation and support of all our Catholic women, resident in New York City, in the effort she and her associates are making to form an association that will mightily advance the cause of Missions in the "Field Afar." Through the medium of THE LAMP she addresses to our New York readers the following announcement:

"The Women's Auxiliary for Foreign Missions, which was quietly organized last Spring, under the patronage of His Eminence, Cardinal Farley, will resume its meetings this coming Autumn.

"The meetings will be held weekly during October and November, leaving Advent and Christmastide free. They will be resumed after Septuagesima and continued only until Easter.

"These meetings will provide an occasion of becoming more familiar with Foreign Mission needs, and to sew on Altar linens and other useful articles destined either for the Mission field itself, or for our National Seminary for Foreign Missions at Maryknoll (Ossining).

"Our spiritual work will be the offering of one Communion a month and one Rosary every Friday, for the development of the Foreign Mission spirit in this country.

"The dues are one cent a day ($3.65 a year), payable before January first."

Mrs. Livingston will gladly enroll any of our Catholic women in the Auxiliary and we hope many will write her a personal letter asking for the prayer leaflets and fuller information as to place and date of meetings, etc. Address Mrs. Van B. Livingston, 701 Madison Avenue, New York City.

On July 8th we were favored with a visit from Rev. Father Hopfgartner, the Mill Hill Missionary from Borneo, whose illuminating article on the need of English-speaking Missionaries in China and elsewhere in the Orient appeared in THE LAMP last month. By a happy coincidence he came to Graymoor on the anniversary of Bishop Everaerst's visit a year ago. Father Hopfgartner is himself an inspiration, so humble,

so full of the love of God and so ready to sacrifice himself in obedience to the divine command to go to the ends of the earth to preach the Gospel. The great need of the flourishing Mission which the Mill Hill Fathers have established in Borneo are more trained Catechists to instruct the people, who are very eager to be taught the Catholic religion. It costs one hundred dollars a year to maintain one of these Catechists, who devotes his entire time to instructing the people and the children in our Holy Faith. THE LAMP has promised to provide for one of these Catechists, and we hope at least one among our readers will volunteer to do the same thing. In a letter we have just received from the good Father he tells me he finds it "a hard job" begging while in America, "and only the knowledge gathered from experience makes me persevere, viz., the knowledge that *if I should be successful in getting a permanent Catechist employed that every dollar will be instrumental in gaining at least one soul to Christ in less than fifteen years.*" Truly, if we could fully realize the the value of a single soul, and some have gone so far as to say that Our Lord would have endured all his bitter passion and blood shedding for even a single soul, how eager we would be to invest our money where every dollar would mean the redemption of at least one immortal soul.

FILIPINO GIRLS SELLING ARTIFICIAL FLOWERS IN THE STREETS OF MANILA

Father Hopfgartner has informed us that the Mill Hill Fathers in Borneo do not get nearly enough Mass stipends to supply them, and here is an opportunity for some of our readers to occasionally help them. We wish we had the space to tell you what a huge island Borneo is, in fact, one of the largest in the world with an area over five times as great as the State of New York, and from the missionary standpoint how interesting the tribes and peoples are who inhabit it.

A SISTER'S ELOQUENT "CRY OF APPEAL."

After reading the letter which follows we are sure our readers will agree with the Editor that all Sister Gilbert needs is the opportunity to speak for herself and her wards. Her cry "to the rescue" is quite irresistable. We sent her twenty dollars from the St. Anthony's Bread Fund as soon as we read her letter:

"Reverend Father:

"Permit me to address myself to you most humbly in a veritable cry of appeal: 'To the rescue!'

"I have under my care at this time a number of poor people—sick, old, infirm, orphans, blind, epileptics, and so forth, to the number of 400 or more, who can do nothing for their own support. They have no one to love them, no one to save them! I, Father, wish to make them my own dear family by receiving them into our poor house that they may become good and fervent Catholics. You will understand that my task is a difficult one on account of lack of funds. Only the aid of charitable hearts can enable me to feed and clothe these unfortunates. Two hundred dollars from time to time would be of inestimable service to me in saving these poor, dear souls. I beg of you

to help me preserve the life of the body in order that they may arrive at the knowledge of God and so preserve the life of the soul.

"These dear friends of the good Lord are entirely in my charge; from the moment they are admitted into my house they must be fed, lodged, clothed and cared for day and night. In short, they are ours, or rather, they are yours, if through your charity, Reverend Father, they are saved from the Devil to become Children of God for eternity. In Heaven they will return fourfold the good you have done them, restoring with interest the pearl without price of the knowledge of our holy religion. Reverend Father, I hear from our cities of your great charity for all those who suffer—deign to have pity upon my poor ones, for I cannot bear their afflictions. The post is at our door and a check or mail order would reach me promptly.

"I pray to the Sacred Heart of Jesus, and expect everything from your great love and zeal for the conversion of the heathen.

"I have the honor to remain, Reverend Father,

"Yours very humbly and gratefully,

"SISTER GILBERT, *Superior.*

"St. Joseph's Hospital,

"Ning Po (Ma-Lou), China."

LETTER FROM FATHER FERNANDUS OF MANJESHWAR, INDIA

Rev. and Dear Father:

I am extremely thankful to you for your favor which duty reached me, along with ten dollar notes for ten Mass intentions.

The Society of the Atonement and my donors, I assure you, dear Father, have a claim for a choice place in my mementos, and I am heartily giving it to them at my daily Mass. In return I beg of you to continue your sympathy for my mission.

The parish with which I am entrusted is about fifteen miles in length and ten miles in breadth. In fact, it is a small mission. Within this area a Catholic population of one thousand souls is scattered among a very large number of bigoted Hindus.

A GROUP OF FILIPINO NATIVES

The needs of this mission are so many, great and urgent and the sources of my hopes so feeble and scanty that I am compelled, reluctant as I am, to narrate my woeful tales to the generosity and sympathy of the readers of this paper, devoted to church unity and missions.

The Catholics of my mission are poor—wretchedly poor—to a man. A few are tenants of Hindu landlords, who oppress them without mercy; but mostly they are day laborers, who find it extremely difficult to make both ends meet.

Apart from being deeply rooted in superstitious practices, they are naturally dull-headed, and it is so difficult to instruct them. As schools are wanting to train the little children, gross ignorance prevails everywhere. Further, poverty deprives them not only of decent but often even of necessary clothing. And this circumstance adds greatly to their natural disinclination to attend Mass on

Sundays and to incline them to postpone the reception of Sacraments.

But our crowning need is a church for divine worship. We have yet no church, no altar. A small low shed, which can contain between 70 and 80 people is all that we have to accommodate a congregation of 1,000 souls. Hence the greater part of the church-going people have to worship the Lord out of the shed, partly under the shade of cadjans and partly in the open air under the scorching heat of the sun. And with regard to the interior of the shed, when I say I cannot move about at the altar-table or turn to the Epistle or Gospel side, without the hem of my chasuble or alb touching the person of the worshipers, I am expressing a plain and literal truth and no exaggeration. I have no altar but only a mensa, which is a mass of earth, heaped together even without due proportions to meet the present emergency. I need not, therefore, tell my readers that what we are forced to assume and call our church, cannot even serve for a decent habitation; and how suitable it can be as a House of the Lord of Lords I leave you to decide for yourselves.

I beg of you, therefore, to hearken to the petition of one who is pleading not on personal behalf, but on behalf of a poor, wretched and needy congregation. Even the little contribution sent to me will, like the mustard seed, grow and will send forth branches and their shade will stretch forth on my poor people whence the light of Faith will shine upon them and will enable them to come out of the darkness of paganism. And while they will be benefited by the consolations of religion and spiritual happiness, they will send forth from the bottom of their hearts a sigh of prayer and thanksgiving on behalf of their benefactors to Almighty God, who will perpetuate their name in this land and bless their charity a hundredfold.

THE REV. V. R. FERNANDES,
Manjeshwar P. O., South Canara,
British India.

OUR FIRST CALL FOR HELP FROM THE PHILIPPINE ISLANDS

Reverend and dear Father Superior:

Through the goodness of a kind American nurse to whom I had exposed the necessities in which I found the parish over which I have the charge, I got your good Catholic monthly, devoted to Church Unity and Missions.

I am a Belgian missionary, since 1909 in the Philippine Islands and since 1910 parish priest in Saint Roch, Cavite. You, of course, remember the change of government which took place in 1898, and although the American Government has always protected the Catholic Church this change of government has been in some ways disastrous to the Catholic faith here in the Philippine Islands, especially on account of the new system of schools. You know as well as I do, Reverend Father, that the public school is not what the Catholic Church desires for the education of her children; she needs parochial schools, where her children should be taught to know, to love and serve the Lord. And here in the Islands the Church and the people are poor and cannot, as in other countries, contribute to build and keep open Catholic schools, for lack of which these people are losing the faith of their fathers.

This parish of Saint Roch has ten thousand souls, of which the half threaten to separate from the Catholic Church. We have had a little Catholic school in the parish for the past six years, but the building is in bad condition and on account of insufficient funds for the salaries of teachers, books and so forth I fear I shall have to close it, and my labors to keep the Catholic faith alive in the hearts of the children will be in vain. You know how impressionable children are and understand how very hard it is to bring back to good a boy or girl of fifteen or sixteen years who has been corrupted by bad example and false doctrines.

It costs me seven hundred dollars a year to run my school. I should be very thankful if you or the readers of your review could help me with Mass intentions which I can celebrate for the benefit of educational work. Any gift would be welcome. I understand that the missionary has to give himself for the sake of God's glory and the soul's salvation, but without material resources he cannot go very far, while our adversaries do all that they can to attract our youth.

R. F. PAUL HUBAUX,
Catholic Priest.

SAN ROQUE, CAVITE, PHILIPPINE ISLANDS.

THE ORIGIN AND HISTORY OF THE SOCIETY OF THE ATONEMENT

CHAPTER X. THE MOTHER'S NAME

As we related in the preceding chapter when the Father Founder of The Society of the Atonement made his first Profession in the presence of Dr. Leighton Coleman, Anglican Bishop of Delaware, he was given the name of Paul James, to which was added afterwards the name Francis, and we promised to relate in this chapter the extraordinary event which led to this being done.

As has already been said the Rev. Mother Lurana had early in her Religious life conceived a predominant attraction and devotion to the Seraphic Patriarch, St. Francis, and for this reason she not only selected St. Francis' Day, October 4, 1900, as the time for her own Religious Profession in the Society of the Atonement but she also desired to then receive the name Francis. This desire on her part seemed to render necessary the discarding of the name Lurana which she had already borne not only as a Sister in Religion but since her baptism in infancy. Father Paul said to her in this connection: "It is with extreme reluctance I give my consent to your parting with the name Lurana. Of course, to lay aside the name of the Mother of God is not to be thought of for a moment, but as it is your great desire to be given the name Francis at your profession, there seems to be no escape from the consequent loss to you of the name Lurana."

BELFRY, CONVENT CHAPEL, ST. MARY OF THE ANGELS

It was therefore decided, much to the Mother's delight, that at her Profession she should be given the title of Mary Francis.

AN UNEXPECTED INTERVENTION

But the sequel verified the old saying, "Man proposeth but God disposeth." One day the Senior Novice at the Convent asked to see the Father Superior that she might tell him of an experience that she believed she had had on the Octave Day of the Feast of the Ascension. As she related it, she beheld at the moment of going forward to receive her Communion in the Convent Chapel, four angels standing diagonally across the Sanctuary, and when she returned to her choir stall she heard pronounced three times with increasing distinctness the one word, *Lurana*. Without going into the matter of the veracity of the apparition which the Sister discovered to the Father, we briefly state it as having a very distinct bearing upon the story of the Mother's name, for it was at the time the means of preventing the dropping of that name. As for the Mother, she was then far from being convinced that, as she expressed it: "Four angels should have come down from Heaven to prevent my change of name," but she admitted the sincerity of the witness, Sister ———, and she had nothing else to do but to submit to the Father Superior's decision, that she must retain that name at the time of her Profession, although still much disappointed at not having that of Francis. Just then it came into the Father's mind that the providential solution

of the difficulty would be for him to take the name of Francis as well as the Reverend Mother, so that they might hand it down as a tradition of the Society that the Superior of the Friars and also of the Sisters should always bear Francis as a surname for the entire family, thus witnessing in this striking way to the spiritual lineage and descent of the Children of the Atonement from the Seraphic Patriarch of Assisi. Accordingly Father Paul asked permission from the Bishop of Delaware to add the name Francis to that of Paul James, which he had received from the Bishop at his profession, and this permission was readily granted. And when the profession of the Mother Superior took place on St. Francis' Day in the Chapel of St. Mary of the Angels she was given the threefold name, Lurana Mary Francis.

THE MEANING OF THE NAME

Shortly after this Father Paul said to Mother Lurana: "If it was a true apparition which the Sister saw, there is of course a reason for so extraordinary an intervention of Divine Providence and the name must mean something. We know from both the Old and the New Testaments that names were often given by God that had a significance corresponding with the vocation of the individual: for example, God changed the name of Abram to Abraham because of the covenant He had with him to multiply his seed, for Abraham means in the Hebrew 'Father of a Multitude.' In the same way Our Lord gave a special name to Simon, the son of John and brother of Andrew, and moreover Himself explained the reason for His doing so at Cesarea Philippi: 'Thou art Peter and upon this rock I will build My Church.' I think it worth while therefore to seek to discover the meaning of Lurana. I have already tried to find its root meaning in the Latin, but I confess I am as much at sea as when I began my search."

Prolonged seeking failed to bring him any clue, but one night in his sleep a voice said to him: "It is from Λυω (luo) to loose." Upon waking in the morning he at once exclaimed, "Why, to be sure, that is the verb we used to conjugate in our Greek exercises at college. Strange that I never thought of Greek, the language of the New Testament and also the Septuagint translation of the Old Testament."

Upon leaving Omaha to begin his following of St. Francis, Father Paul had parted with his library and it was not until the Feast of the Beheading of St. John Baptist, August 29, 1901, that he was able to get hold of a Greek lexicon and New Testament. In the way we have just related he already knew that the first syllable of Lurana formed the root (lu) of the Greek verb, Λυω (luo), meaning to loose, or redeem, being the word used in the Holy Gospel, where Our Lord says to St. Peter: "Whatsoever thou shalt loose on earth, shalt be loosed also in heaven" (St. Matt. xvi: 19). With the Greek lexicon in his hand Father Paul made the further discovery that the second syllable, *ran*, formed the root Ῥαίνω of the verb (raino) or Ῥαντίζω (rantidzo), to sprinkle, and is used by St. Paul in his Epistle to the Hebrew Christians, to whom he says: "But you are come to Jesus, the Mediator of the New Testament, and to the *Sprinkling of Blood* which speaketh better than that of Abel" (Heb. xii: 24). St. Peter also uses the same expression, "sprinkling of the Blood (Ῥαντισμον αἵματος) of Jesus Christ" (I St. Peter, i: 2).

Add to these two Greek roots, *lu* and *ran*, the feminine termination, *a*, and we have the word Lurana, meaning *loosed, or pardoned, by the sprinkling (of the Blood)*, which in one word signifies *Atonement*.

The way Atonement was made for sin under the Mosaic Law is described in the fifth chapter of the Book of Leviticus. The sinner was to "do penance for his sin" by "offering of the flocks an ewe lamb, or a she goat," but if "not able to offer a beast, let him offer two turtles, or two young pigeons to the Lord, one for sin and the other for a holocaust, and he shall give them to the priest: who shall offer the first for sin. * * * And *of its blood he shall sprinkle the side of the Altar, and whatsoever is left, he shall let it drop at the bottom thereof, because it is for sin.*"

Thus did the Lamb of God sprinkle the Altar of the Cross with His Own Precious Blood and the rest was poured out in a pool at the bottom of the Holy Rood and the Atonement wrought by God for our sins was complete.

THE DAY OF ATONEMENT

It is said by the Preacher that "a three-fold cord is not easily broken" (Eccles. iv: 12) and a third line of evidence is to be added before this chapter is complete.

At the Reverend Mother's Profession an Anglican clergyman was present who is now a Catholic priest. During the lunch which followed the ceremony he suddenly turned to Father Paul and said: "By the by, do you know that this is *Yom Kippur*, the Jewish *Day of Atonement?*" That St. Francis' Day in 1900 should have coincided with the ancient Day of Atonement and that the Reverend Mother Lurana should have been professed at that particular time, standing alone, could hardly have been accounted more than an accidental coincidence, but when taken in connection with the two other occurrences we have here put on record, we think the whole constitutes a three-fold cord of evidence which cannot easily be broken.

Briefly summed up the case stands thus: The name given the future Mother Foundress of the Sisters of the Atonement in Holy Baptism and borne by her for several years as Sister Lurana Mary is to be discarded at her religious Profession in the Society of the Atonement in order to give place to Francis. This is prevented by a reported apparition of four angels, pronouncing the name Lurana three times in the hearing of a Sister, who makes it known to the Father Superior.

After the ceremony of Profession had taken place it was announced to the participants that it had occurred on Yom Kippur, the Ancient Day of Atonement; and nearly a year later it was discovered that the name, Lurana, in the language of revelation, means literally, Pardoned by the Sprinkling (of Blood), or Atonement.

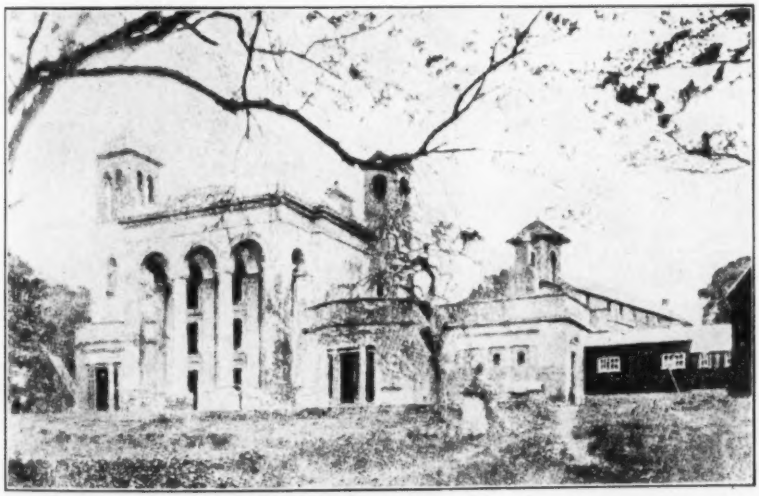
A GLIMPSE WITHIN THE CONVENT WALL

In order to appreciate the force of the cumulative evidence supporting the belief that all this was providential and not accidental, it must be further taken into account that the three-fold cord of the present chapter is interwoven with all the other strands of evidence, adduced in the preceding chapters, leading up to the final verdict to be passed upon the Society of the Atonement itself, whether indeed it shall be regarded as an institute of man's invention having for its foundation the shifting sands, or truly a work of God founded upon the Rock.

SOLEMN BENEDICTION OF THE LADY ABBESS, ST. BRIDE'S ABBEY, MILFORD HAVEN

IT was stated in our July issue that the Abbess of St. Bride's received her Solemn Benediction at the hands of the Bishop of Minevia on the Tuesday within the Octave of Corpus Christi. Since then we have received from an eye witness the following interesting details of the impressive ceremony.

There was a large gathering of clergy to assist His Lordship, the Priest Assistant being the Chaplain of the Monastery, while the Deacon and Sub-Deacon of the Altar were Dom Benedict and Dom Guenol of Caermaria Abbey, representing their Abbot, who was unfortunately unable to be present. The Deacons at the Throne were Fr. Gregory Stoten, O.S.B., from Caldey Abbey, and Fr. Burke of Fishguard. The Chaplains of the Mitre and Crozier were Fr. Bell of Tenby, late Chaplain, and Fr. Hope of Milford Haven, while monks from Caldey Abbey acted as further Chaplains and acolytes. The Master of Ceremonies for Lady Abbess was Dom Bede Camm, and she was attended by her Matrons, Miss Mostyn and Miss Wauchope, and her Equerry, Mr. A. Riley. The Bishop sang Terce and Pontificated at the Mass. Immediately before the last verse of the Sequence Lady Abbess left the Choir, and was escorted by the two Senior Nuns to the door of the enclosure where she was met by her M. C. Matrons and Equerry, who led her to the Sanctuary. There, kneeling before His Lordship, she took her oath of obedience upon the Holy Gospels. The Litanies of the Saints were then sung, in the course of which the Bishop stood to pronounce a special blessing over "this present elect" as is done at Ordinations. Then followed the dedicatory prayers, and the Pontiff sang a solemn Preface of Benediction, during which he laid his hands upon the head of the Abbess. He then delivered the Holy Rule into her hands, bidding her "receive the maternal care of the Lord's flock, and the charge of their souls."



ST. BRIDE'S ABBEY, MILFORD HAVEN, SO. WALES

At the Offertory Lady Abbess made her oblation of two large wax candles, and the Mass proceeded as usual till the *Ite, missa est.* She then advanced to the Bishop who, taking her by

the hand, enthroned her in a temporary seat within the Sanctuary, giving her the Crozier as the symbol of "full and free power to rule this monastery and its Community, and all things that are known to pertain within and without, spiritually and temporally, to the government thereof. Standing beside Lady Abbess the Bishop entoned the *Te Deum*, during which she returned to the enclosure door accompanied by her attendants. There she was met by the Senior Nuns who escorted her to her Throne in the Choir where she sat to receive the homage of her daughters. The Bishop then sang the concluding Versicles, and Prayer and gave the Solemn Blessing from the Altar.

After luncheon, the enclosure was thrown open to the visitors, who were entertained by Lady Abbess and the Community till 3 o'clock, when His Lordship presided at Pontifical Vespers and Benediction.

The Bishop left St. Bride's the following day, after having completed the drawing up of the Constitutions and Declarations and the Holy Rule, which have been occupying his earnest thought and attention for some months past. For, faithful to the resolution which they had formed before their conversion of unreserved submission to the Holy See, Lady Abbess and the Convent had unanimously decided to leave this work in the hands of their Bishop, who has spared no pains to consult the best authorities on the subject. These Declarations have been drawn up with the idea of facilitating the admission of the Community into the English Benedictine Congregation, if they are allowed to enjoy this privilege at a later date.

Our readers will be interested to hear that two converts have just been admitted into the Church at St. Bride's, one being an ex-Anglican Sister who left her Community to become a Catholic and was received and Confirmed by Bishop Mostyn, and the other Dr. J. H. Faulconer-Morgan, M.A. Cantab, late Senior Curate at SS. Mary and Chad, Longtere, Staff., and formerly at St. Columbia's, Middlesboro, who was received by Dom Bede Camm, and who was Confirmed by the Bishop when he returned to St. Bride's for the Profession of two Novices on July 7th.

REALITY*

By the Late Rev. Thomas Francis Troy

Love thy God, and Love Him only;
And thy breast will ne'er be lonely.
In that one great Spirit meet
All things mighty, grave and sweet.
Vainly strives the soul to mingle
With a creature of our kind:
Vainly hearts with hearts are twined;
For the deepest still is single.
An impalpable resistance
Holds like natures still at distance.
Mortal! love that Holy One!
Or dwell for aye alone.

* When original poems are published in The Lamp, the author's name or initials are printed beneath the title. When selected the authorship or source is given at the end. The above poem is posthumous.

The Angelus

In the year 1262, St. Bonaventure, at that time General of the Franciscans, commanded his friars, at the general chapter of his order in Pisa, to promulgate the following devotion among the people: That at the sound of the evening bell, which in Rome and throughout Italy is rung half an hour after sunset, they should recite three "Ave Marias" in honor of the mystery of the Incarnation. The same was afterwards ordered also for morning and noon.

This was the origin of the Angelus, which now peals forth from every church and convent tower. From the great cathedral, over the din of the city streets, from the little village chapel, over the quiet fields and lanes, those sweet bells sound like celestial voices, filling the air with the music of the angel's message, and the soul with thoughts and aspirations that, like angel wings, lift it heavenward.

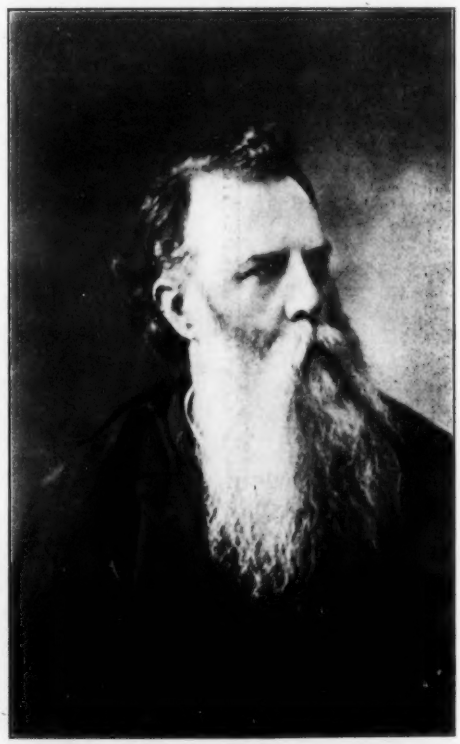
Catholic Citizen.

What the Saints believed, I believe; what they hope for, I hope for; and whither they have arrived, I trust that also, through God's grace, I shall arrive.
Thomas à Kempis.

A STRONG FRIEND OF REUNION

EDITOR'S NOTE.—*With the knowledge and cordial consent of the Very Reverend Hiram Francis Fairbanks, the venerable Rector of St. Patrick's Church, Milwaukee, and one of the Consulators of that diocese, we are reprinting part of the chapter contributed by him to "Beyond the Road to Rome," reviewed in* THE LAMP *last month (page 335). Our purpose in giving this reprint from Miss Curtis's latest contribution to Convert literature is because of what Father Fairbanks has to say on the subject of Church Unity. Father Fairbanks comes of one of the oldest and best of American families as will be seen by the following quotation from the "American Catholic Who's Who."*

"Among his ancestors were John Adams and John Quincy Adams; John Coolidge, who is the ancestor of the present great grandchildren of Thomas Jefferson; Jonathan Fairbanks, who built the old house at Dedham in 1636, believed to be the oldest occupied house in the United States; former Vice-President Charles W. Fairbanks is a kinsman."



VERY REV. HIRAM FRANCIS FAIRBANKS

FATHER FAIRBANK'S ACCOUNT OF HIS CONVERSION

The star that led the wise men to Jerusalem was the same star that led them to the Infant Christ in Bethlehem, although they had learned in Jerusalem from the infallible voice of divine authority where they should find Him.

In like manner that kindly light of God's grace which had led me to Rome has continued with me. But the kindly light of God's grace does not take the place of the divine teaching authority which the Incarnate Son of God has established on earth, but it goes with it and gives light and strength to be obedient to it. The road that led me to Rome was not so clear as that road in which I have walked ever since, for this latter road is the King's Highway, and it is so plain to every child of grace that "a wayfaring man, though a fool, cannot err therein." And from that day of my submission until now, no such supreme folly or insanity as to stray into any other way has ever crossed my mind.

After I became a Catholic I decided to leave college, where I should otherwise have had to remain for one year before taking my degree in the classical course; although my classmates met and unanimously voted to ask me to stay with them under any circumstances, I returned to my father's house in the village, where he was a minister and where many years afterwards he died. When my change in religion became known

it was the cause of all kinds of comments, which were extremely painful to my father, and his wounds gave me even greater pain than they gave him. It was our martyrdom, for my mother suffered with both of us.

My conversion was absolute and permanent. After the first six months no one ever mistrusted that I was a convert. Nothing ever did or could scandalize me. I could never bear to hear people say that converts are better than other Catholics, or, for that matter, worse. From the day I became a Catholic until now I have never for one instant doubted that my step was absolutely correct. In all my fifty years of Catholic life—forty-six of which have been in the priesthood—I have never doubted for one moment the certainty of my position.

There is a God; and I am absolutely certain of the necessity of divine revelation for the knowledge and fulfilment of man's destiny. I am certain beyond doubt that such revelation has been made. I am absolutely sure that the truths of such revelation in order to be effective must be made known to man in all ages with infallible certainty. Such an infallible teaching authority would be of little use if it were subject for centuries to the divisions of Christendom or the malice of man. It must be an ever-living, infallible teaching authority such as is alone that of the successor of St. Peter, the Roman Pontiff. If his infallibility depended on his learning, wisdom or sanctity I should pause; but when it depends on neither his learning, his wisdom nor his piety, but on the promises, wisdom and power of God, I must accept it, or lose my faith and trust in God.

CONTROVERSIAL SERMONS

I have been in my present parish more than thirty-two years. In the earlier years of my priesthood I delivered in various places by invitation of the pastors many controversial lectures. I now consider that I often made the mistake so common to some converts of being very severe on Protestantism. It came from my intense interest in and sorrow for its followers. They were my own countrymen, kinsfolk and forefathers, who I considered had been deprived of their divine heritage by a terrible crime. But those whom I desired to benefit, with the prejudices implanted in their hearts by more than three hundred years of passionate and bitter controversy and strife, for the most part will never be able to appreciate the great distinction between Protestantism and its adherents. The letter of the Holy Father to those who are to give missions to non-Catholics points out a better way. That better way which is pointed out to us is prayer, explanation, apostolic preaching and writing, and in all things the charity of Jesus Christ.

After my forty-six years in the priesthood and loyalty to the Catholic Church, the spouse of Christ, the mere suggestion of anything else for me but the Catholic faith would be a suggestion that hell might gain a soul destined for God and heaven. But as I have become old in that faith, which is my hope for eternity, I have become more desirous that all men should belong to it. I cannot close my eyes to the terrible results of the divisions of Christendom. The unity of the Church and the unity of the so-called Christendom are different things. The Church and the faith are one and must ever be one, but so-called Christendom is divided because a large part of it is separated from the divine Center of Unity. It is time for us on both sides to "let the dead bury their dead." Nor should we continue to dig out of their graves dead issues which long since should have been forgotten, nor to open old wounds which long since should have been healed. Both sides have made mistakes and have committed faults which no longer should have any real bearing on the merits of the case.

THERE IS BUT ONE DIVINELY APPOINTED CENTER OF CATHOLIC UNITY

Christian men are everywhere seeking Christian unity, but they will never gain it except in that divine Center of Unity established by Jesus Christ. As St. Cyprian well writes in Epistle 73, in the English translation 72, page 381: "For first the Lord gave that power to Peter upon whom He built the Church and whence He established and showed the source of unity."

THE SAD EFFECTS OF SCHISM AND HERESY

To-day Europe is rent and divided because men have rent and torn asunder the mystical

body of Christ. Resultant misfortunes have fallen not only on those nations and peoples that have separated themselves from the Holy See, but even on those that have remained united to it. Italy, the very home of the Popes, having entered on a career of plunder, injustice and sacrilege, has become the domicile of discord and widespread irreligious propaganda. France is a sad spectacle of indifference and infidelity, a devastated vineyard of the Lord where men have learned to hate even the name of Christ. A nation so conservative as Spain is threatening to break down the Christian barriers that keep out the deluge which has destroyed the religious faith and life of her sister nations. There is a volcano under every so-called Latin nation of Europe which at any time is liable to belch forth fiercer and wider destruction than any yet experienced. Does anyone imagine that if England, Germany, and the United States were united to the See of Peter, the Holy Father would remain a prisoner in the Vatican, and would continue to be insulted in the very capital of Christianity. Who imagines that France would dare to raise her sacrilegious hands against the churches and altars of God and the anointed priests of Christ, if the other powerful nations of Europe and America were joined in Catholic union with the Successor of the Fisherman? In that portion of Germany where the Holy See is rejected, and in England and the United States, what is the condition of religion? Indifference, irreligion, and infidelity are so widespread that millions no longer believe in the Incarnation of the Son of God, and many more millions no longer worship Him. The overwhelming majorities in these lands, although they are called Christian countries, never enter a house where God is adored, although tens of thousands of these places are built by the hundreds of jarring and contradictory sects into which Protestantism has been divided. The Christian religion is fast becoming a by-word of reproach with the majority of the people of the principal countries of Europe and North America. Here in the United States there are not even one million Anglican communicants, while in our own Church there is a Catholic population of only about 15,000,000, nearly all of whom are immigrants or their children or grandchildren, who have come to our shores from Catholic lands within the last seventy-five years. If we had kept our own, which should belong to us by immigration and natural increase, we should have not less than twenty-five or thirty millions instead. Therefore, notwithstanding our present greater numbers, coming from natural increase and other causes, as religious bodies in relation to each other we stand almost exactly where we stood three hundred years ago, but the losses of both sides to heresy and unbelief have been enormous. A few smaller nations and provinces of these two continents may have done better, but they exercise no great influence on the destinies of the world.

DISUNION HAS RETARDED THE CONVERSION OF THE HEATHEN

The foregoing are not the worst results of our divisions. Two thirds of the nations of the earth still sit in "darkness and the shadow of death." One billion human beings walk in the way that leads to death, and every year hundreds of thousands go down to their graves unredeemed by the blood of Christ. We can point to only one nation or people—the Philippine Islands—that has been converted to Christianity since the unfortunate events of the sixteenth century, and they were converted by a nation that has never let heresy come within its borders to divide and destroy the religious belief of its people. Let us bow our heads in humiliation when we remember the records of the small Christian Church of the Apostolic Church of the Apostolic age and the triumphs of the Church in after ages. But what a great work could be accomplished in our day by a united Christendom under all the favoring influences of our times. With the nations of Europe and our own united in missionary work sending forth their armies of missionaries, representing an undivided Church, preaching "One Lord, one Faith and one Baptism," in all the fullness of Christ's revelation, and with all the vast sums of money that in our age could be raised and used for education, charity and religion, backed by all that powerful influence which the foremost nations of the Christian world could exert, the present state of affairs

could not last long until the "kingdoms of this world would become the kingdom of Our Lord and His Christ."

The spouse of Christ, the divine Church, is perfect as she came from the hands of God: "Thou art all fair, O, my love, and there is not a spot in thee." The human side of the Church is not perfect. Well did Cardinal Newman write: "Men, not angels, are the priests of the Gospel." If the ministers of the sanctuary even are not as perfect as the angels how much less than angels will be the greater number of the agents and agencies which the Church must employ in all its vast and varied work. The human side of the Church is made up of the human race coming to it from all the nations of the earth. As men are her human agencies to carry on her divine work she needs all the races of men: the so-called Latin races, the Germanic races, the Slavic races, and the great Celtic-Norman-Anglo-Saxon races, spread over the earth, the backbone of two of the greatest nations of the world, as well as all those Oriental races, so vast in numbers, which instead of being a peril should become a blessing to mankind.

In saying all this I cannot agree with the statement of some of our Anglican friends that Rome has retained in her communion only the Latin races of Europe and their descendants. Such a statement is in no sense true. She yet retains half or more than half of the Germanic race, as one will readily see when he remembers the millions of German Catholics in Austria, Bavaria, parts of Switzerland, the Rhine provinces and the majority of the people of Belgium and two-fifths of Holland, and the descendants of all these in other lands. And, notwithstanding the repressive acts of Russia which have kept so many Slavs from union with the See of Peter, millions of the most vigorous, intelligent, and liberty-loving branches of the Slavic race are in communion with Rome. Besides these, the large majority of the ancient and splendid Celtic race are among the most loyal and faithful children of the Holy See that the world has ever known. The Scandinavian countries and three-fifths of Holland no longer admit the primacy of Peter, and three of our most powerful nations, the German Empire, England and the United States, are classed as Protestant powers because five-eights of the population of the first named and a large majority of the two last named call themselves Protestants.

ANGLO-ROMAN RECONCILIATION

The Anglicans do not number in the British Isles, in America and the Provinces in excess of 16,000,000 members. They have scarcely a million communicants in these United States out of a population of 90,000,000. In England they are stronger and more influential, numbering something like 13,000,000 members. To me it is not so much what the Anglican body is now in its isolated position as what it would be in communion with Rome. *We must begin somewhere in this great work of reunion, and I know no better or more hopeful place to begin than to seek reconciliation between Rome and the Anglican communion which once belonged to the Holy See as one of its most faithful adherents; which to-day contains such a large body of Catholic-minded men and women whose strong and earnest desire is to return to that ancient union with which nearly a thousand years of their most sacred associations and glorious history are interwoven* (*Italics ours*). The great English speaking race, having a population of more than one hundred millions, needs Rome and Rome needs the great, widespread, vigorous, northern race. Under the conditions of the age in which we live Christendom once more united under the See of Peter would remain united for all future time. A new spirit would animate the nations, and the Church would put on the festal robes of the bride of Christ.

I have many reasons to believe that the Vicar of Christ favors, and will assist, and make the way easy for all those corporate movements which give hopes of ending in union with the Apostolic See of Rome. Late events are indications of this good will and they accord with the whole past history of the Church. The movement has begun and let us pray that it may extend and expand until it includes whole dioceses and nation-wide communities, until all Catholic-minded men shall find peace in that unity for which Christ the Redeemer prayed.

THE TRACTARIAN MOVEMENT

A Comment on the Aperçu sur le Mouvement Religieux et Philosophique de la Haute Église Anglicane

By the Very Rev. Vincent McNabb, O.P.
Prior of Holy Cross, Leicester

HISTORY offers few parallels to the religious vigour and effects of the Tractarian Movement. Great religious upheavals have usually been conditioned by great religious leaders who have set themselves a definite task of conversion, and have finished their task or have seen it well on its way before their death. The conversion of Ireland by St. Patrick, the conversion of the Teutonic races, the rise of the Mendicant Orders, the apostolate of St. Vincent Ferrer and St. Francis Xavier, all belong to the normal psychology of collective conversion. But the strange religious awakening which came to the English Church in the midst of the nineteenth century was not, like these awakenings, a trumpet call from some *Tuba mirum spargens sonum*, like Patrick, or Dominic, or Francis. It was an almost unaccountable self suggestion, which began as a quiet whisper in the ear and was soon thundering from the housetops.

As the accomplished writer,* in a recent number of the *Revue Thomiste*, has said, the Tractarian Movement belonged essentially to the tide of Romanticisn which was everywhere throughout Europe following the wild outburst of liberal ideas. America had too few roots in the historic past to be beset by any regrets for the avalanche of liberalism which sponsored the nineteenth century. All that the new life could destroy in the New World were the forests and backwoods, which were soon to inspire the romantic regrets of Longfellow. But in Europe the rumor which everywhere formed the wake of recent liberation, inspired poets and philosophers, singers and sects with a thrill of sorrow which was the birth throe of romance.

*The author of the "*Aperçu*," here referred to, is an Anglican clergyman who employs the *nom de plume* of "Hakluyt Egerton."

THE ESTABLISHMENT SENTENCED TO DEATH

In England it was not until the Whig ministry of Grey mooted and carried the Reform Bill of 1832, that the newly enlarged franchise completed the political revolution begun by the burghers of the middle ages. Liberal ideas were now dominant. The people were for the first time supreme. It was inevitable that one of their first acts would be to lay hands, perhaps violent hands, upon the State Church which to their way of thinking was a master-piece of the ignoble alliance between Tudor Sovereigns and the Tudor aristocracy against the will of the people. Some of the more ruthless politicians proposed that the State Church should be put into the lethal chamber and should be given a decent parliamentary burial. It needed but the stirring of a leaf, the turning-down of a thumb to bring about the death wound of the Established Church. Salvation came to the dazed Establishment from an unexpected quarter. Her politician bishops were too cowed, or too comfortable, to make more than a conscientious show of resistance. Since the time of Pilate one of the most popular sacramentals for timid authority, has been the washing of hands. But there were others in unexpected quarters who were not to be awed into cowardice. From the common-room of one of the old mediaeval colleges of Oxford came a voice of protest. Politicians lazily paused as they penned the death sentence of the Established Church to smile at the little group of poets, logicians and historians in the "Home of Lost Causes," who thought to keep back the flowing tide. Keble, the poet, Pusey the divine, and Newman the writer of a study on the Arians, seemed to be even more negligible than David before the Goliath of modern liberalism.

THE OXFORD APPEAL

The situation was dramatic. Once again the story of the Shepherd boy and his sling was enacted in the heart of the nineteenth century. It was a story not only of the slinger but of the stones. These men of Oxford took from their scrip, or from the crumbling walls of their mediaeval colleges, the mystic stone of the "Catholic Church." Faced with death by the Parliament which had given them birth in the

sixteenth century they boldly claimed spiritual sonship with the Catholic Church. *Their consummate tactic was to appeal away—at least implicitly—from the national voice to the world wide and age-long* **ΕΚΚΛΗΣΙΑ** *with which was lodged ultimate judgment.* In season and out of season, by voice and pen, by public persuasion and public petition, in the pulpit, in the press, by pamphlets that captured the minds of men and sermons that moved their hearts, by essays that became part of the national literature and hymns that became part of the national liturgy, these men, who knew more of Arius than of Kant and esteemed Athanasius beyond Napoleon, held at bay and finally broke the ranks of the English politicians whose statesmanship was triumphant in almost every country of the world.

WAS IT THE INFUENCE OF CARDINAL ALLEN?

There was something almost supernatural about their success. Students of modern hypnotism solve certain problems by the theory that the very walls of a house can soak up, as a sensitised plate might soak up, the impressions of any great event that has taken place within it. Years cannot destroy the impression lying dormant within the sleeping walls. When a sensitive mind comes within the active zone of this influence it receives an impression of the whole tragic event. If the event has been a crime; it is tempted to the crime. If the event has been an act of holiness it is urged on to holiness. It is perhaps more than interesting to recall that Cardinal Allen, the man who by building the English College in Rome saved the remnants of English Catholicism was, like Keble, and Pusey and Newman, a fellow of Oriel. Moreover there was little or nothing in the existing Roman Catholic body in England to fix their thoughts upon the Catholic position. Indeed Catholic political action was too much allied with liberal politicians to excite anything but distrust in the minds of those ecclesiastical Whigs.

Yet from the Common-room of Oriel went forth a force hardly dreamed of by the handful of men who came upon it in their poetry or tracked it in their history or drew it furtively from the depths of their religious consciousness. It was a force that did more than brave and break the phalanx of liberal politicians. It stirred the universities to the depths. It entwined itself round the heart of the nation. It created or with greater daring recreated forms of literature. It saved, for a spell, the State Church from the murderous designs of the State. It sent a swarm of its poets-artists, architects, writers, preachers, philosopher-and apologists into the welcoming fields of the Catholic Church which they enriched with a new life. It drew to itself all that was wisest in the energy, all that was best, in the collectivism of the liberal movement. It rejuvenated the Church of its defence, and as a mere by-product it stimulated the sects who led or helped the attack. It sprang from the consciousness of a group of retiring students of religion, and, having saved its own Church, it gave to the historic Catholic Church two Cardinals, many Bishops, countless priests and layfolk and an outlook upon the philosophy of religion which we could ill afford to lose, and it is this thought that made us say that we shall look in vain through the pages of history to find a parallel to the Tractarian Movement.

The writer of the thoughtful "*Aperçu*" has undertaken to describe the present religious and philosophic synthesis of the High Church Party. It would be ungracious to suggest that, like Newman in "Tracts for the Times," he is speaking merely for himself, and that neither the English Church as a whole, nor the High Church party as a whole would accept his views without reserve.

With much of his philosophy we are in accord. He has done so much to stem the current of Modernism that we feel it a privilege to be taught of him, in these difficult matters of appreciation. But what we want most of his pen is the Philosophy of the present established Church of England. The Philosophy of the High Church Party when he furnishes it will be all the more interesting to us that his three principles are accepted by us, almost without reserve namely: 1st—An empiric ground of Faith; 2d—A visible Church which is a Rule of faith; and 3rd—The primitive Canon "*Securus judicat orbis terrarum.*" But first we venture to think that the factual interpretation of the English Church

will be extremely difficult. As far as we can see the facts are very hostile. It is a fact that the ΕΚΚΛΗΣΙΑ in England was in Communion with Western Christianity for a thousand years. It is a fact that this communion was begotten and conditioned by communion with the only claimant to the Supremacy of St. Peter. It is a fact, by the action of a sovereign and a packed Parliament, the entire Hierarchy (with one exception) was deposed and a new Hierarchy intruded. It is a fact that the deposition of an entire Hierarchy by the State and the intrusion of a new subservient Hierarchy is unique in Ecclesiastical history. It is a fact that the Hierarchy never has been, nor yet is, in Communion with any other Church in Christendom. It is a fact that this isolation of the Established Church leaves two ways open to it. It is "All the Church; or none." It is a fact that the Roman Catholic Church quite admits these effects of isolation; and has always consistently claimed to be all or none.

2nd. The present Established Church, to which the writer of the "*Aperçu*" gives such praiseworthy loyalty, is a present visible, definite, recognisable Society. These attributes are of such importance that the many noble things the writer claims for the Catholic Church prove it to be an equally present, visible, definite, recognisable Society, which is to every local ΕΚΚΛΗΣΙΑ what a mother Parliament is to a municipal Council.

BUT WHERE IS THIS CHURCH?

The *Ecclesia Anglicana* had a very categorical answer to this all important question for a thousand years.

3rd. "Securus judicat orbis terrarum." What the whole world thinks, *may* be fatal to Rome; but *must* be fatal to Canterbury. The whole world has never called the existing State Church "Catholic." Nor has the existing Church ever called itself "Catholic." Nor have its members, until recently ever called themselves "Catholics."

With the writer's earnest and thoughtful attempt to give the philosophy of the High Church movement, we have the deepest sympathy. God grant that it may hasten the day so long prayed for, when the wall of separation may be broken down and the two folds may become one fold in one Faith.

"I HAVE CALLED YOU FRIENDS"

By Julia C. Dox

Make me Thy friend.
Lord, it is not a little thing I ask,
It is Thy love impels me to be bold,
Thy wistful love that Heaven cannot hold.
My careless prayer, my trivial common task
Are all I have to give Thee, or to lend,
And yet, dear Lord, this gift of gifts I ask,
Make me Thy friend.

Make me Thy friend, dear Lord, as Thou art mine,
To share with Thee as Thou hast shared with me;
Thy Cross shall be between us for a sign,
What Thou hast borne for me I'd bear for Thee:
The humble toil, the silent hidden years,
The weariness, the hurt of loved ones' scorn,
Ingratitude that neither sees nor hears,
The waste of life, all these, Lord, Thou hast borne;
Give me the burden now, on me depend,
Not as a hireling, Lord, but as Thy friend.

Lord, should I falter on the way I'd go,
Lord, should I dare to turn from Thee aside,
In bitterness of pride should Thee offend,
I know, dear Lord, that Thou dost love me so
My feeble pleading Thou wilt not deride,
Make me Thy friend.

O Friend, Who giveth all, and all for me,
Be with me now, be with me to the end;
Teach me to give with love as full and free,
Teach me the joy in pain for love of Thee,
The peace of love that makes death victory.
Dear Lord, I plead, of Thy high courtesy,
Make me Thy friend.

PATIENCE

Being patient is the hardest work that any of us has to do through life. Waiting is far more difficult than doing. But it is one of God's lessons all must learn one way or another.

THE CATHEDRAL OF MEXICO

WITH Mexico so much in the eye of the American public these days it is worth while recalling the fact that in one respect at least our Sister Republic is ahead of the United States. The most monumental building in the new world belongs to the country of the aboriginal Aztecs. The Cathedral of the City of Mexico is not only the oldest but also the largest on the American Continent, covering as it does an area of several acres and having a seating capacity of 12,000.

The cornerstone was laid in 1573, upon the site of a great Aztec temple which Cortez destroyed. A small church was erected there two years later, and then fifty years afterward came the foundation of this mighty building, whose walls were completed before the Puritans had landed on Plymouth Rock.

In form the Cathedral resembles a Greek Cross, 426 feet long, 203 feet wide; it has two naves, 20 side chapels, a sumptuous high altar. The interior is Doric; the exterior Spanish Renaissance. Its two open towers are 218 feet high. The choir has a balustrade formed of an alloy of silver, copper and gold, which weighs almost three tons and is worth more than that weight in solid silver.

Inside the cathedral was once a single statue of gold set with diamonds, valued at $1,000,000, and the altars contained precious stones before they were plundered in some of the revolutions of the past, and by the infidel governments.

The cathedral has one bell so heavy that it would take forty horses to haul it if it could be broken up and loaded on wagons. The clapper of that bell weighs 200 pounds. On clear days the bell can be heard six miles away.

LED HIM INTO THE CHURCH

In reading Father Richards' life of his saintly father, Henry L. Richards, I have been reminded of an incident that was the *leitzmotif* of his conversion, writes the Rt. Rev. Mgr. Henry A. Brann to *America*. Teaching a class of boys in St. Peter's Sunday school in the early fifties of the last century, he said to us: "Boys, the fact that first made me think of becoming a Catholic was this: I was a pastor of a fashionable Episcopal church in Columbia, Ohio, and all my parishioners were rich or nearly so. Every day when I took a walk, I passed a neighboring Catholic Church and noticed that all those who attended it were poor. The words of our Lord as given by St. Matthew came constantly to my mind: 'The poor you have always with you.' This made me reflect. I had no poor; the Catholic Church had them all, so I began to study and became a Catholic."

Catholic Union and Times.

We may be martyrs without iron, if we keep verily patience in our courage.—*S. Gregory.*

CONFERENCES WITH OUR SEPARATED BRETHREN

By E. H.

"When It Was Dark"

SOME years ago a book was written with this title, "When It Was Dark." It was widely read. It gave a description of the evils that resulted from the supposed finding of a tomb in Jerusalem, which was pronounced by scientific men to be the undoubted burial place of Christ. THE TOMB WAS NOT EMPTY. When this became known the whole world went wild. Churches were destroyed. Governments were overthrown. Business was at a standstill. The only institution that was unmoved was the Catholic Church. Eventually it was discovered that the whole thing was a hoax, invented by a man who hated religion. The story may be fanciful, but most people will be ready to admit that it is very plausible also. Should such a canard be really successful, no doubt there would be a terrible upheaval. One would imagine that some such feeling of alarm might have stirred the hearts of Anglicans when they read Canon Sanday's frank admission that he could no longer accept the Virgin Birth and the Resurrection of Christ as historical facts. Strange to say very little concern has been shown. It is possible that people have lost all interest in the vagaries of the higher critics, and regard them as they do the wonderful "scientific discoveries" that are heralded in the Sunday newspapers.

Unfortunately, we cannot treat the opinions of Dr. Sanday in that way. He is one of the most eminent Biblical scholars speaking the English language. His reputation has been made long ago. He has nothing to gain and everything to lose by ill-balanced statements. People have hitherto regarded him as a bulwark of constructive criticism. Why, then, has not the Anglican Church risen in her wrath to contradict him? His meaning is perfectly clear. He has denied in the most explicit manner the teaching of nineteen centuries of Christianity. He has said, in effect, that the Church cannot be infallible for she has so far been believing a lie. His strong words about the Divinity of Christ do not save him from infidelity. They are commonplaces of piety that we should expect from any decent man.

No one can deny any longer that the foundations of the Christian religion have been attacked. These questions involve the plain meaning of the Apostle's Creed. Canon Sanday is not only contradicting the message of the present Church, but the Church of "Undivided Christendom," and he tells us that she is wrong, not in a matter of detail, but in the very first message that she gave to the world. "If Christ be not risen again, then is our preaching vain, and your faith is also vain."

HOW WILL THE ANGLICAN CHURCH TAKE IT?

Is it possible that the coolness with which Anglicans have heard the blasphemy is like the lull before a storm? It may be so. Is she going to awake in anguish to find herself Arian? Perhaps so. In any event the real crisis has come at last. A number of prominent men in official positions are declaring their right to dispute the fundamentals of the Christian religion and remain at their posts. If the Anglican Church does not admit the seriousness of the situation, it will be because she has no soul, no feelings and no care for her children, or else no power to protect them from the wolf. It will mean that she regards herself as a syncretism as odious as that of the Caesars. She will put Canon Sanday's new god into her Pantheon, and smilingly await the applause due to her broad-mindedness. Is this too strong a judgment? Of course it is only referred to the Anglican Church, regarded as *Mater Ecclesia*. None of the separate parties are hereby judged—not even the "Broads." Each one is considered to stand for something, but the spirit of the whole Church, if it can be said to have one, is always on the side of compromise.

How long will Catholic-minded Anglicans tolerate this? Think what this latest opinion means! What an outrageous attack upon the Creeds, the Ecumenical Councils, the Scriptures, the Mother of God and the Person of Christ Himself! Yet will it be believed that this is the very time that the *Church Times* has chosen to read us a lesson on "Ultramontanism!" Well, if Ultramontanism was all that the *Church Times* says it is and a thousand times more—if

it meant that every Catholic was the bond-slave of Rome, chained and locked into the galley benches, if you will—surely we should welcome it, if it guarantees to us the reality of the Christ of Christianity. Indeed, if the alternative of this certainty is to be the chaos of Anglicanism, we would return to our prison and ask to be saved from the burden of such freedom.

THE EVENTFUL ALTERNATIVE

No one doubts the honesty of Dr. Sanday and those who take his position—though it is absurd to go the lengths of Mr. Winston Churchill in his latest romance, and treat them as though they were the only honest Protestant ministers. Neither are we attacking their logic. On the contrary, some such development or worse, is just what we might expect from those who reject the authority of the Catholic Church. The real marvel is that they have believed in the Resurrection so long when they have given up all other belief in the miraculous. That the Bible, wrenched from its guardian and interpreter, should have maintained any authority amongst Protestants after three hundred years of anarchy is a truly wonderful thing. It is not the position of these men that we are faulting—they are only following in the footsteps of their fathers. To our minds it is the only eventual alternative to submission to the Holy See.

But what we do object to is this—that such a position should be tolerated in what is supposed to be a branch of the Catholic Church. Dr. Crapsey was deposed from the Anglican ministry, why then, is Dr. Sanday and a hundred others that think like him to be left in official teaching positions? Dr. Pusey, who was also Professor of Divinity at Oxford, was suspended from teaching for two years because he preached a very moderate sermon on the Real Presence. Is the easy goodnature with which the new opinions from the Chair of Divinity at Oxford have been received an indication of the downward progress of Anglican Orthodoxy?

THE CATHOLIC MOVEMENT NOT IN VAIN

This incident and others like it are fuel to feed the new fire that burns higher every year. Little by little the lesson is being learnt that there is no future for the Catholic Movement unless it steers straight for Rome. Sanday's opinions have come to stay. They are tolerated now. They will be a dominant teaching of the strongest school in the Anglican Church in the near future. But the Pro-Roman party is growing too—the restoration of Catholic hopes has not been in vain. The beautiful sanctuaries dotted like flowers over the green fields of England have done their work, too. It may be quite true that the discipline of the Church of England has been destroyed. It was a good thing to destroy it, because it was the power of this world and not of Christ. The intransigeant spirit of the ritualistic curate, the rebellious attitude of the slum vicar, even the apparent indifference in the face of a growing Socinianism, is not an evidence that the Catholic Movement has been checked. The day is not dark because an Oxford don has denied his Saviour—no, the day is really full of hope and brightness, because the people of England who have more faith now than they have had since Tudor times, are not taking their theology from Oxford, and not bowing their wills in submission to a hierarchy whose authority comes not from God, but only from the State that created it.

The ritualists and mediaevalists, who have been the butts of sneers and contempt, are not the disobedient people that they have been described as being. The truth is they are discovering where the future of their hopes lies. We must not be impatient. They cannot disentangle themselves as quickly as we could wish, but the day of their deliverance is at hand. When they bend their necks to the real authority of Christ, there will be no question of their obedience. There never has been in the case of those, who have found their way out of the net, in the past. Let us help them by our prayers and sympathy, remembering that the "heretics" of to-day will be the Catholics of to-morrow. Meanwhile, Rome has been justified. Where are the men now who laughed at the Syllabus and the condemnation of Modernism? The Pope has once more proved himself to be ahead of the times. He has been more modern than the Modernists. The traditions of the Holy See have been maintained. "I have prayed for thee (Peter) that thy faith fail not: and thou, being once converted, confirm thy brethren."

HOT SHOT INTO THE CAMP OF THE "GUARDIANS OF LIBERTY" FROM AN ANGLICAN CLERGYMAN

LAST month in "Multum in Parvo" we published certain correspondence of the Reverend William H. Watts, rector of St. Mary's Episcopal Church, Haledon, N. J., with the editor of *The Menace*, protesting against having such vile literature conveyed to his home, without his consent, through the United States mails. Commenting on the same, *America*, in its issue of July 18, said: "All honor to the Rev. Mr. Watts for his noble protest. Would that he had more imitators among Catholics. That the filthy *Menace* should continue to employ the United States Government as its distributing agent is an outrage." The "Guardians of Liberty," or of "Bigotry," as they have been nicknamed, were greatly stirred up by the protest of the Rev. Mr. Watts, and a Protestant minister of Paterson, belonging to the organization, addressed an expostulation to the Episcopalian rector at Haledon. The vigorous epistle which follows was the Reverend Mr. Watts' reply:

Dear Sir—I received on Saturday last a letter signed ——, but bearing no address other than "GUARDIANS OF LIBERTY, Columbia Court, 69, Paterson, N. J."—whatever that may mean. I have, therefore, had recourse to the telephone directory for the address that I am using.

On the letter-sheet that I have received there is printed, as a motto, the famous phrase of the noble Lincoln: "WITH MALICE TOWARD NONE, WITH CHARITY FOR ALL." I judge, however, that you and your associates would add to the mantle of your charity a wide fringe of malice, as far as your Roman Catholic brethren are concerned; though you are evidently willing to make that mantle wide enough to cover the rankest and most loathsome "yellow" journal that it has ever been my misfortune to see. To connect, even in this slight way, the name and the words of Lincoln with any defense of such a disreputable sheet as the "Menace" is an insult to the memory of that splendid, high-minded man. Abraham Lincoln would have scorned, as a champion of any cause of his, a publication as unworthy, as unclean, as un-American, as un-Christian, as is this libel on the good name of the American press—a paper that tends towards the rending asunder of the Union for which Lincoln gave his life—a filthy sheet that has no other reason for its vile existence than to abuse, insult and defame a Church whose members gave their lives by thousands in the army of Lincoln; who attested their patriotism by their blood, fighting under the flag that Lincoln loved. To-day there are thousands of Roman Catholics in the army and the navy of the United States—men who are just as good and true Americans and patriots as you are, and as are the "Guardians of Liberty, Columbia Court, 69." And yet these men, fighting, or willing to fight, for their country, are daily insulted and besmirched in the pages of a paper that circulates freely through the mail of the government that they are helping to maintain.

You write, "that a fellow-townsman has given aid to the enemy of our free institutions fills us with sorrow." I would say that it fills me with sorrow and indignation to know that there are those anywhere who call themselves Americans and Christians, that are willing to subscribe to, to support, to defend so detestable a sheet as this "Menace."

It was not necessary for you to send me the "Sunday Visitor," nor to tell me that my letters had been published in St. John's "Calendar." I knew this and I am glad of it. I purposely tried in this case to give my letters wide circulation, though I usually detest "flying into print." I desire that it may be as well known as possible that that branch of the Catholic Church of which I am a priest utterly condemns the whole spirit, policy and method of those who, like this wretched "Menace," are spending their time and their money, and expending energy and zeal, misnamed religious and patriotic, in the unholy cause of widening and deepening the already too numerous divisions of the Church for whose unity Our Lord prayed, "that the world may believe that Thou hast sent Me."

In any such work as that of this "Menace" no aid may be expected from, and, I earnestly pray, will never be given by, the Episcopal Church nor by any branch of the Anglican Communion which, I hope and believe, will always refuse to sanction or approve measures and methods that are not in every way worthy of the spotless purity of the great Head of the Church. "If ye have not the spirit of Christ, ye are none of His." Would you dare to say that the spirit of the "Menace" is the spirit of Christ? It seems almost blasphemy even to mention this. If not, then why do you, and how can you, accept the "Menace" as your champion and friend and fellow-worker? And why do you and the "Guardians of Liberty" presume to reprimand me for my condemnation of that leprous publication?

I need no lessons in "love of *our* country," nor in "old-fashioned patriotism," from supporters of the "Menace." "Love of our country" and "old-fashioned patriotism" are mine by birth and inheritance. My family have been in this country for more than two hundred years, and my ancestors have fought for "our" country in every war that she has waged; can all the members of the "Guardians of Liberty, Columbia Court, 69," say the same?

I have not the time nor the inclination to reply in close detail to your letter, but you use certain "stock" phrases on which I shall comment briefly. By the way,

I have heard a lot of this same kind of "calamity howling" ever since I can remember, but, like the "war with Japan," the Roman "Yellow Peril" is, thus far, to me but the "bugaboo" of the distorted fancy of prejudiced minds, or else "stock" with which to pad and season pseudo-religious addresses of the same character as much of the stuff that appears in the chaste columns of your "Mutual Friend," the "Menace."

You use the phrase, "enemy of our free institutions." If you call the "Menace" a part of any of our "free institutions," you may number me also among the enemy.

You also refer to this as a time "when our cherished freedom is being attacked"; "Rome boldly reaching out for the realization of its unpatriotic ambitions" I refuse to believe that "our cherished freedom is being attacked" by Rome, and I decline to have any part in the charge that the Roman Church is "reaching out for the realization of its unpatriotic ambitions"—whatever that may mean. The Roman Church undoubtedly is doing everything it can to increase its power and its influence, and to propagate that which it holds to be the "faith once for all delivered to the saints," and for which we are bidden to "contend earnestly." I wish all Christians were as zealous and earnest for their faith. They might then be forgiven even a little "unpatriotic ambition." The Christian way to emulate Rome is by strong, and active, and earnest efforts in the advancement of what we hold to be true, and not to throw bricks and mud at her because she has been working while we have been asleep.

No, I am frank to say that I do not know "of any need," nor have I any "willingness to defend our American liberties" by any such methods as those that you would seem to approve. In the first place, I don't believe that our "American liberties" are endangered by Rome, and in the second place, I don't feel towards the Roman Church as an "ancient and still virile enemy." I disagree with the Roman Church on many points; I hold no brief for Rome, but I have not the slightest feeling of enmity for her, and I refuse to be in any way a party to methods of opposing the Roman Church that are worse than the things of which she is accused. I also most emphatically refuse to think or speak of that Church as a "common foe," in whose hospitals and charitable institutions are being cared for members of my own Church, and, possibly, some of your own people. Inquire of some of the veterans of the Civil War, North and South, as to their experience under the tender care of the Sisters of the Roman Catholic Church! Make the same inquiry of thousands of Protestants in this country to-day!

You refer to what you are pleased to call my lack of "appreciation for the value of the freedom of the press." I believe in the freedom of the press, and I also believe in the freedom of the will; but there are some whose wills are so free that they feel free to commit murder, and the State interferes with their freedom by hanging them or electrocuting them; this I consider ought to be done with such specimens of the "freedom of the press" as your friend, the "Menace."

I also beg to be excluded from the classification of "Protestants of a certain type." Throughout the Anglican Communion all over the world, at every celebration of the Holy Eucharist is said, "I believe in One Catholic and Apostolic Church" This Church is "protestant" only in the sense of protesting against what she believes is error, wherever and whatever that error may be. She protests just as earnestly against the sins of heresy and schism of the myriad of sects of Protestantism as against errors of other kinds. I rather imagine that to you the "protestantism" of the Anglican Communion is of a very un-"certain" and unsatisfactory type. It certainly is of a type that "protests" most heartily against all such "common foes" to decency and order as the "Menace."

In this country to-day there are multitudes of people that have either become unchurched or that have never been "churched" at all; that are wandering in the maze and the haze of an uncertain faith, or that have no faith; that are allowed to grow up and die unbaptized by thousands (this is the distinguishing mark of one large Protestant denomination); that either have no knowledge of divinely instituted Sacraments, or utterly repudiate or neglect those Sacraments. And this appalling condition of affairs is largely due to practices and teachings—or the lack of the same—that that along under the general name of "Protestant." I find many who are most active and virulent in their hatred of Rome, and yet never entering a church of any kind from one year's end to another, and whose only sign of interest in religion is the waving of the American flag, and yelling "to hell with the Pope."

I hope that the "Guardians of Liberty" are as active, earnest and devout in the practice of religion of some sort as they are in fighting Roman "windmills." I am interested to know that my letters were considered at your last meeting, and I shall be delighted to have you consider this letter also at your next meeting as a continuation of the series.

Frankly yours,
(Signed) William H. Watts.

St. Peter's Day,
1914.

For a gentle hint, strong enough to move any soul to charity, the following would be hard to match: The beadle of Kilwinning Church was in the habit of showing visitors over the remains of the abbey in that parish. On one occasion he had done so for a lady who, on leaving him at the churchyard gate, offered him only barren thanks, to which the wily beadle replied: "Weel, my leddy, when ye gang hame, if ye fin' oot that ye have lost your purse, ye maun recollect that ye havena had it oot here."

HOW TO GUIDE A WELL-DISPOSED NON-CATHOLIC

A Bible Lesson on the Church and the Church's Head

Under God's eye with Bible in hand, learn for yourself how the Church was founded on Jesus Christ. I Cor. III, 2.

How superimposed are the Apostles. Eph. II, 19-21.

How the Church has thus been made the pillar and ground of truth. I Tim. III, 14-15.

How all truths taught by our Saviour are not to be found in the New Testament. St. John XXI, 24-25.

How the Apostles were ordered to teach *all* that our Divine Master commanded. Matt. XXVIII, 18-20.

How unity of doctrine may be endangered. Gal. I, 1-9.

How our Lord provided against danger of division. Matt XVI, 13-19.

How the Apostles thus selected had personal faults. Mark XIV, 66-72; Gal. II, 1-2.

How God's power is rendered more evident in selecting the foolish and the weak. I Cor. I, 27-31.

How He prayed in particular for the Rock of His Church. Luke XXII, 31-32.

How Jesus likened Himself to the Good Shepherd. John X, 1-15.

How, after His resurrection, the Good Shepherd awarded the power previously promised. John XXI, 15-17.

How the Apostle was divinely guided. Acts X, 1-48.

How this Primacy promised, now recognized. Acts XV, 1-18.

How the great St. Paul acknowledged this Primacy. Gal. I, 1-18.

How St. Peter was mindful of his charge. I St. Peter II, 25 and V 1-13.

How Holy Scripture needs authoritative interpretation. II St. Peter III, 15-16, and II. St. Peter I, 13-21.

How, aided by the gift of divine faith more than three hundred millions now living see verified in St. Peter and his legitimate successors what the Divine Master has promised. Matt. XXXVIII, 20 and XVI 17-19.

What He prayed for. John XVII, 1-21 and X, 1-16.

That there may be one Lord, one faith, and one baptism, one God and Father of us all, and through all, and in all. Eph. IV, 5-6.

A Woman's Work Worth While.

A man's work in the world looks so much bigger and more important to a woman than her work in the home. And every once in a while even the best of mothers catches herself sighing as she reads or hears of some piece of vital work done by a man. That it is a tremendous privilege and responsibility to be doing a man's work in the world admits of no question. But what the woman forgets is that it is by far a greater privilege and an infinitely greater responsibility to shape and control the early influences and the environment that are to create the man who is to do the work. The greater work doubles the great "worthwhileness" of every hour in a mother's life, compared with that of a man. He does what he is created and shaped to do, but the mother has created and shaped the man to do it. That is why we hear successful men so often say "What I am I owe to my mother; the credit is hers. She shaped; I did."

Catholic Bulletin.

GOD IS

God is: or the grass would not grow,
The stars would not shine in the sky;
God is: or the streams would not flow:
The wells and the springs would go dry.

God is: and He careth for you;
Remember the sparrow—its fall;
God is: and His love doth pursue;
That great love that yearns for us all.

God is—as He is—Three in One—
God is: and He ever will be,
The Father, the Spirit, the Son;
Not a God, but God, one in Three.

James C. Nolan.

AMONG OUR EXCHANGES

From Father Kubacki's Great Speech

TEN days before Muncie, Ind. voted out the liquor traffic, Father Kubacki, of South Bend, said to an audience of 3,500 in that city: "Let us consider that we are in a courtroom. You are a jury. Let us pledge ourselves to render a just verdict. God is the judge.

"The defendant in this case is the liquor traffic. We accuse this defendant of being the greatest enemy of human welfare, because it undermines the social, economical, religious and political pillars upon which society rests.

"Socially the liquor traffic is an idler; we may couple that term with that of parasite. Where will you find idle men if not in the grog shop—the rendezvous that breeds illeness? The drinking man wishes to labor only to get enough for drinking again.

"Economically the liquor traffic is a swindler. It obtains money under false pretense; it promises enjoyment and happiness; but its effects are bitter woe. The liquor traffic is a thief; it sends the father to the family cash box to take the last cent to satisfy his craving.

"The saloon panders to immorality. It blasphemes. Can you see God's likeness in the drunkard? The liquor traffic is the murderer of unborn generations. The evil which men and women do by drinking alcohol, does not remain with them. Dr. Alex. MacNicholl says that within fifty years the population of the United States has increased 320 per cent., while the number of insane and feebleminded, owing to alcoholic drinks, increased 750 per cent.

"A delegation from Muncie visited me at South Bend and told me not to come; that your liquor fight was nothing but a fight between Catholics and Protestants. I told them that I did not believe it and that I would come anyway. Another delegation went to Bishop Alerding at Fort Wayne to protest against my speaking here. We have two kinds of Catholics: the rum Catholics and the Roman Catholics. In England the liquor interests sent word to the Pope that Cardinal Manning in his temperance preaching was a heretic. The Cardinal took it seriously, and begged the Pope to make his decision; and when it came it read: 'In God's name, go ahead.' I did not receive any word from Bishop Alerding; but if I had, it would have been this: 'In God's name, go ahead.'

"Before passing judgment on the defendant, let us ask him if he has anything to say for himself. I will read documentary evidence which is the confession of the liquor traffic; it is from the *Wholesale and Retail Liquor Review*: 'Most of the saloons have forfeited the right to live, and they know it. The model saloon exists chiefly in mythical theories. The average saloon is a place of shame and debauchery, with comparatively few exceptions; a place of profanity, drunkenness and obscenity. We may blame ourselves for the wave of prohibition which is abroad.'

"You have heard the evidence and the confession. What is your verdict? All who will vote dry at the coming election, and continue to vote dry for all time, stand up."

All stood; and the vast throng cheered.

Catholics and Prohibition.

Cardinal Gibbons for County-Wide but not Country-Wide Abolition of the Saloon

"My attitude toward the liquor question has not changed, notwithstanding reports to the contrary. I was quoted last week as having said that I favored the abolition of saloons. That statement is only partly true. I am too old now to change my attitude on a subject as important as this, and what I said last week applied only to Charles County, Maryland, where the saloons are not conducted in a satisfactory manner. I declared I hoped the saloons of that county would be abolished, and I still hope so.

"While I am a strong advocate of temperance, I am certain that prohibition can never be enforced, and if it should be, it will make hypocrites and violators of the law. It will also cause the manufacture of illicit whiskey, which is not a good thing, since it will replace a good product, of its kind, with a bad product. It will also rob the Government of a legitimate tax, and a very considerable one. Prohibition cannot be enforced in any Christian country.

"I do believe in local option, and where the saloons are a menace to the community they should be abolished. That is why I advocate the abolishment of the saloons in Charles County. But I would not advocate the same idea for the entire country. I think it would be detrimental rather than a help to the temperance cause."

Extension.

Modern Dances Disapproved by Well-Known Dancer

According to a statement in a recent issue of the New York *Sun*, Miss Joan Sawyer, the first dancer of grace and distinction to give authority to the new ballroom steps, has now declared against these modern dances and has introduced the "old" dances, among them the minuet, into her program for the future.

"When folks dance as most Americans danced during the last year and a half," said Miss Sawyer, in announcing this change, "the man is not going to retain much wholesome respect for his woman partner. There isn't a dance that cannot be made a thing of grace and beauty and pure rhythm, but unfortunately the new dances lent themselves too easily to the other sort of thing. That is why we are going back to the old dances. The minuet, the varsouvienne, the gavotte, and the scores of beautiful folk dances will come more and more into favor."

"The new dances," she declared, "have been overworked and have been degenerated. Any one who knows the real facts of the dancing mania knows that it bred thousands upon thousands of tragedies."

Further expressions on this matter are unnecessary. This dancer knows well of what she speaks. It would be well if our young people would heed her word and example and give up these dances, which have produced such a "mania" and have been responsible for so much suffering and sin.

Central Verein.

Italian Ex-Premier Lauds Idealism of Pope Pius X

The leaders of the old A. P. A. movement and their followers denounced the papacy as money-mad, while to-day the Guardians of Liberty strive to represent the Pope as possessed by a craving for power. The Italian Ex-Premier Luigi Luzzatti, however, a disciple of Kant and a man whom no one can accuse of partiality to the Church or the papacy, calls attention to the unselfish disregard for material gain shown by Pope Pius X, when he, for consideration of principle, *determined that the Church of France should rather be robbed and reduced to poverty than submit to the formation of the Cultural Associations provided by the French law.*

"In this age of unbounded lust for wealth," writes Luzzatti, "when all men, individuals and societies, are money-mad, and grasp for gold wherever they may find it, even we, who have nothing in common with Catholicism, are filled with admiration at the action of the *Church sacrificing wealth to the amount of hundreds of millions*, rather than permitting her principles to be violated; we are charmed by the firmness with which she says (as the Apostle said to Simon the Magician): "Thou mayest keep his money." . . . When Napoleon offered he captive Pope (Pius VII.) a pension of 100,000,000 francs the latter replied that he had paid all his debts and needed but 15 soldi (about 15 cents) per day for himself . . ."

In the light of historic truth thus recognized by Luzzatti the calumnies spread by certain contemptible opponents of the Church in our country appear doubly reprehensible. They rail in senseless anger against her, without the slightest understanding of her great cultural mission, and without realizing how sacred the Church holds the trust of preserving and protecting truth.

Press Bulletin.

Catholics Need Watching

The Methodist Bishop Burt of Buffalo is a rampant anti-Catholic of the A. P. A. variety. He goes about preaching the Gospel of Hate against us. He lately told a Methodist congregation: "The trouble is that we don't watch the Catholics enough. We do not go to the Roman Catholic churches enough to see what they are doing."

That reminds me of a conversation that happened in Washington, D. C. A Government clerk came here, from the West, to take a position in the Interior Department. He had come from the backwoods and had grown up in hatred of the Catholic Church, believing that it was a dark, secretive, political organization, conspiring against American institutions. Passing St. Mary's Church here one evening, when there were services, he said to himself:

"I'll go in and hear those conspirators for myself and 'get on to their plots.'"

So he went in and heard an edifying sermon on the Holy Name of Jesus and the wickedness of profanity. Coming out, he thought to himself: "That was a tip-top sermon. I'll never say a 'cuss-word' again. But this must have been an off-night with those Catholics."

A few weeks later, passing the same church when there were services, he went in again, to follow Bishop Burt's advice, to see what we are doing, and he heard another devotional sermon. It touched him so closely that he went, after the service, to the pastoral residence. Then he got a catechism to study. Then he received some instruction. Then he became a Catholic.

Catholic Telegraph.

Latest Meeting of the Anglican "Society of St. Thomas of Canterbury"

Last month the members of the "Society of St. Thomas of Canterbury," which had its origin in 1903 in a movement towards reunion with Rome, met at Caxton Hall, Westminster, under the presidency of the Rev. Spencer Jones, M.A., rector of Moreton-in-the-Marsh, and listened to a paper read by Fr. Sydney Smith, S.J., on "The Council of Trent."

The Rev. Spencer Jones, in explaining the objects of the society, said the Eastern Church Association had been at work already for many years promoting the study of the Orthodox Church of the East, and it seemed only right that a society should be formed with a view to the study of the Church in the West. Though the Eastern Church professed at present not to countenance the Pope as Pope, certainly it could not negotiate formally with them (Anglicans) save through the Pope as Patriarch of the West. So at least it was in ancient times; and so is it, according to William Palmer, to-day. When the latter in 1840, visited the Russian Church, he was told by M. Mouravieff: "If we have any communication with your Church, it must be through the Pope and the Church of Rome, nor can we recognize you otherwise. Reconcile yourself to your own Patriarch first, and then come and talk with us if you think you have anything to say to us." No enterprise, added Mr. Spencer Jones, is practical which effects to preclude the Pope. All experience seems to show that if the Pope cannot unite the scattered forces of Christendom nobody can. Moreover, such a view of the case is the only one that can be made to square with that teaching of antiquity to which Anglicans all profess to defer. For it was the custom of those early times to look to the authority of the Apostolic See, and Rome is the one Apostolic See of the West. He explained that the rule of the society was that once every year the lecturer should be a representative teacher of the Roman Church.

An interesting discussion took place in which not only Anglicans, but priests, like Dr. Adrian Fortescue and Fr. Vassall-Phillips, and laymen in the persons of Mr. James Britton, K.S.G., and Mr. Hilliard Atteridge, participated. The Rev. Fr. Philip Fletcher and Mr. Vance Packman were also present by invitation.

Liturgical Way of Assisting at Mass

There is perhaps no better and more profitable way for the laity to assist at Mass than what is known as the liturgical way. It is in fact part and parcel of the liturgical and Eucharistic reforms suggested by our Holy Father, Pope Pius X. Indeed the present Pontiff has not only been pre-eminently pastoral in his enactments, but he deserves the title of "Pope of the Blessed Sacrament," for all his acts seemed to have been centered in an intense love and devotion for this adorable mystery.

The liturgical method of hearing Mass was strongly recommended by our present Pontiff, although it is difficult to introduce, especially among the faithful of this country.

A learned English Benedictine Father has this to say on the subject:

"The service of God should be a 'reasonable service'—a service understood and appreciated and rendered willingly and with love. The only way to secure this is to teach the people to realize the value and significance of the Mass as the great Sacrifice of the Christian Church—to teach them the meaning of Sacrifice and of collective liturgical worship.

"It is, above all, important that everyone should remember the principal intention our Saviour had in giving himself to us in the Holy Eucharist. He gave Himself to us for three reasons:

"1—To be our Sacrifice;

"2—To be the food and support of our spiritual life;

"3—To be 'with us all days, even unto the consummation of the world.' (Matt. xxviii:20) —the guest, and even prisoner, of our tabernacles.

"Of these three reasons, the first is the principal and the most important. Religion without Sacrifice is incomplete and imperfect, for Sacrifice is the most perfect means of expressing our attitude towards our Maker—it is the Act of Religion 'par excellence.'"

He speaks of the old way of assisting at Mass and its contrast with that in vogue to-day:

"How great a contrast is presented by the way in which the congregation assist at Mass in any of our English Missions to-day, compared with that of the early ages of the Church and even of the Middle Ages up till the eve of the Reformation! In the former case, the people, however pious and devout they may be, are simply carrying out their own private devotions, while the priest offers the Holy Sacrifice for them. Their presence at Mass and their momentary act of adoration when the Divine Victim is raised on high for all to see and worship, constitutes their share in the offering of the Common Sacrifice.

"In the early ages of the Church all, lay-folk as well as priest and clergy, took part, and an active part, in the great Oblation. The people joined in the sacred Chant and in the responses made to the Celebrant. At the Offertory all came up to the altar, bearing their gifts of bread and wine, thus supplying the matter for the Sacrifice. Later on, all approached the altar again, to partake of the Divine Victim and so join in that great act of communion with God and with one another in Jesus Christ."

It certainly would contribute to the devotion of the faithful if the Gloria, Credo and other parts of the Mass were sung both by the choir and congregation. It is difficult of attainment, but in some countries, as for instance in Belgium, it has been carried out with great success.

Intermountain Catholic.

The Workers' Colony of Maria Veen

Just as the religious communities of the Church embody the only kind of Socialism that succeeds in justifying itself in actual practice, so, it would seem, about the only fashion of labor colony that permanently prospers is that of which religion is the guiding spirit. An instance is mentioned in a recent issue of the *Irish Catholic*. The Workers' Colony of Maria Veen, in Münster, Westphalia, Germany, is directed by the Trappist Fathers. This labor colony has been in existence for twenty-five years. As in Italy and about Rome the good monks have transformed what was a waste of morass and sand hills into fertile country, smiling meadow land, and fruitful fields, so that there are now 910 acres under cultivation. In 1912 the colony produced 2,500 cwts. of corn, 3,400 cwts. of potatoes and 2,500 cwts. of turnips; while the receipts amounted to no less than 100,000 marks. Many of the products of the Colony are used in the industries of Rhenish Westphalia, and the Province subsidizes the good work. Some 700 Colonists can be accommodated at one time, and 200 can always be at work. They receive good clothing, a roof, religious teaching, suitable employment, and a healthy re-start in life. More than 13,000 men have passed through the Colony during its existence. And, needless to say, the experience they acquired, not merely of the beneficent effects of honest labor, but of the religion-permeated existence of the Trappist monks, has been of untold advantage to them all.

Ave Maria.

Three Planes

"Mother," I said one day, "if I could not be a belle without trying so hard to attract men, I'd rather not be a belle at all."

I remember exactly her answer:

"My dear, all girls, if they are normal, try to attract men, but there are wrong ways and right ways, that is all."

Perhaps this shocks you at first, as it did me. But it is true.

Most of us are rather cowardly about this whole matter and unwilling to face the facts.

There are three ways of attracting men—three planes on which men and women meet and on which they may strongly appeal to each other: first of all, the physical; next, the mental or intellectual; then the one which we call the moral or spiritual.

To attract men on the first plane is a thing which the average girl thinks is nothing less than vulgar. But it is not, unless nature herself, with her wonderful and far-reaching laws, is vulgar; for this attraction is a fundamental thing in nature. The same instinct which prompts a bird to parade its bright plumage or use its song to attract its mate, moves a girl to make herself as beautiful as possible to men. The girl who dresses tastefully, speaks and moves gracefully, is appealing normally to a man on this plane.

Please note that I say normally. For here is just the important point: There are normal and healthy and refined ways of being attractive to men, ways that are based on big and beautiful laws of nature; and there are abnormal and unlovely ways.

To distinguish between the right ways and the wrong ways, it is necessary to study the different types of girls—the finest types and those less fine.

We find that the finest type of girl appeals to men or attracts them never on one plane only, but always on all three planes.

The higher the type of the girl the less she is conscious of attracting men on the physical plane. One of her greatest powers, in fact, lies in this unconsciousness of physical charm.

Notice now the intellectual appeal that she makes—and you will find that here the appeal is decidedly conscious. The highest type of girl not only has beauty of mind as well as body, but she strives consciously to attain beauty of mind and takes pleasure in displaying it. She is as good to a man's understanding as to his eyes.

There is still to consider the other plane on which the ideal girl makes a conscious effort to attract men—the moral or spiritual. If she is unconscious that they think her physically beautiful, if she is even not greatly concerned that they see her intellectual qualities, yet, in the matter of goodness and spiritual endowments, this girl can boast no indifference. Her every act and impulse is to show that here she does not fail of beauty. She is anxious that one should not find her untruthful, insincere, or selfish, and she is continually working to making her spirit more beautiful.

This girl is the type of all the greatest and most beautiful women of history and romance.

Ladies' World

The Word of Praise.

If we like a thing, why don't we say so? We often have the impulse, yes, but do we actually carry it to action? Two men agreed four years ago to speak or write a word of praise to anyone who did something that helped or pleased them. "Never," said one of the men recently, "have I got such absolute enjoyment out of anything in my whole life than from these words of praise and the returns that they evoked." We are all but children of a larger growth, hungry and thirsty in our wish to be told when we have done well. The greatest is not above it. Though we are often tempted to think so, all are not working for mere wages or material return. The honest word of praise has again and again been known to act like magic on a depressed spirit or sullen servant where everything else failed. To realize that some one notices our effort; that some one believes in us. That is what we crave.

Ladies' Home Journal

Unto the Crucified,
Looks she as faithful bride,
Content, whate'er He do or say,
To suffer and obey.

St. Anthony's Corner

THE GREAT BASILICA OF THE SAINT AT PADUA

PADUA, the city to whose fame St. Anthony has contributed far more than all the great and distinguished people who have ever lived therein since its foundation by the Veneti several hundred years before Christ, has not been ungrateful. The city has given concrete expression to the gratitude it owes the mightiest of the sons of St. Francis by erecting to his memory not only the most splendid church in Padua, but one of the noblest in the world. The great basilica was begun immediately after the Saint's death but has continued to be enriched with votive gifts through the centuries since. Its style is a mixture of the Byzantine and the Romanesque, perhaps to illustrate the worldwide popularity of St. Anthony, for he is the Saint of the East as well as the West, even the Mohammedans have a special veneration for him, as they do for St. Francis. The church has three naves and seven cupolas. On the high altar is a magnificent bronze crucifix by Donatella and it contains many beautiful paintings by such famous artists as Mantegna, Paolo Veronese and Tiepolo, while the frescoes are by Giotto and Altichiero da Zevia. From 1500 to 1533 a magnificent chapel was added in special honor of the Saint, being called "Capella del Santo," and here have accumulated an immense array of *ex-voto* offerings, some of them being of great value.

Echo, Childs, Md.

BASILICA OF ST. ANTHONY AT PADUA

In Padua they do not refer to St. Anthony by his name, it is simply "Il Santo," the Saint.

SAINT ANTHONY BREAKS HIS OWN RECORD

Once more St. Anthony has surpassed himself. The total offerings for the Bread Fund for July has gone beyond the record for June, St. Anthony's own month, which was the high-water mark up to that time ($254.-75). The total for the month of the Precious Blood of Atonement is the goodly sum of $264.87

ACKNOWLEDGMENTS OF FAVORS GRANTED

Dear Father—Enclosed find $1 as an offering for a cure of rheumatism. Mrs. A. R.

Cincinnati, O., June 21, 1914.

Dear Father—Enclosed find $1 in thanksgiving for successful rental of flats. M. A. O'R.

New York, N. Y., June 24, 1914.

Dear Father—Enclosed find $1 for St. Anthony's Bread in thanksgiving for a favor granted. D. C.
New York, N. Y., June 28, 1914.

Dear Father—Enclosed find $1 for St. Anthony's Bread in thanksgiving for a favor received. M. M.
Lost Creek, Pa., June 27, 1914.

Dear Father—A Protestant friend who had been reading St. Anthony's Corner in THE LAMP promised Mama ten dollars out of her first month's wages if Mama would make a Novena that she would be successful in being elected on the permanent list of the city schools, as she has always taught in a village school. Out of six hundred applicants she was one of the few to be elected. She will send the ten dollars when school starts. R. C. W.
Florence, Neb., June 24, 1914.

Dear Father—Enclosed find $1 for St Anthony's Bread in thanksgiving for a favor received. W. J. S.
New York, N. Y., June 27, 1914.

Dear Father—Enclosed find $1 for St. Anthony's Bread in thanksgiving for favors received.
H. S. McA.
Pittsburgh, Pa., June 29, 1914.

Dear Father—Through the intercession of St. Anthony a matter in dispute was satisfactorily adjusted in my favor. Enclosed find $10 in redemption of my promise to him, to be applied as you may deem best.
G. F. R.
New York, N. Y., July 8, 1914.

Dear Father—I promised $1 if St. Anthony rented a house for a friend of mine, and before the Novena was finished it was rented; so please accept my donation to St. Anthony's Bread. E. C. G.
Santa Barbara, Cal., July 3, 1914.

Dear Father—Enclosed find $2 promised St. Anthony's Bread for favor received. T. C.
New York, July 7, 1914.

Dear Father—Enclosed find $2 for St. Anthony's Bread for favor received. Mrs. P. C.
Jersey City, N. J., July 6, 1914.

Dear Father—I enclose herewith check for $25 in thanksgiving to St. Anthony for favors recently received. A. A. G.
Pittsburgh, Pa., July 8, 1914.

Dear Father—I promised to pay $5 if my health was restored and my head cured. I enclose $3, being somewhat benefited, and if it is God's holy will to grant my request, I will send the remainder in September.
Cresson, Pa., July 6, 1914. J. S.

Dear Father—Enclosed find $1 in thanksgiving for favor received through the Novena to St. Anthony.
I. E. G.
Waterford, N. Y., July 10, 1914.

Dear Father—Enclosed find $2 in thanksgiving for favors received. M. G.
Pawtucket, R. I., July 10, 1914.

Dear Father—Enclosed find $1 for St. Anthony's Bread for favor received. Mrs. A. J. K.
Warren, Pa., July 10, 1914.

Dear Father—Enclosed find $1 for St. Anthony's Bread in thanksgiving for many favors. K. G.
Suffern, N. Y., July 11, 1914.

Dear Father—I am sending a small offering for St Anthony, as I have had many favors granted.
Mrs. D.
New York, N. Y., June 26, 1914.

BREAD FUND REPORT

June 29—D. C., $1; M. C., 50c.; J. A. G., $1; W. D. F., $2; 30—E. V. K., $3; D. J. C., $1; M. C., 25c.; A. R., $2; P. Q., 25c.; T. J. K., $2; H. R., $1; Mrs. R., $10; July 1—J. K. M., $5; W. S., $1; K. P. F., $2; K. McC., 25c.; M. M., $1; M. E. H., $1; 2—M. S., $1; A. B., $5; M. M. O., $1; T. S. B., $1; H. R., $2; 3—J. C., $2; M. E. K., $6; A. B., 20c.; C. M., $1; G. J. H., $1; H. S. Mc., $1; 6—L. D. G., $2.50; P. C. G., $2; M. F. M., $1; K. K., $1; H. E. G., 50c.; H. D., $1; G. W., $5; 7—T. F. H., $1; J. J. H., $1; P. C., $2; A. B., $1; Mrs. G., 25c.; 8—T. C., $2; I. E. C., $1; 9—M. R., $1; G. F. R., $10; E. C. G., $1; B. H., $1; 10—Mrs. E., $1; A. A. G. Co., $25; J. D. B., $1.12; 11—I. G., $1; J. S., $4; M. E. O'K., $1; M. D., $1; 13—A. F., $2.75; A. J. K., $1; R. F., $1; M. O'L., $1; J. P. M., $2; M. N., $2; J. J. G., 50c.; M. B., $4; M. A. O'R., $1; S. McQ., $1; "Subscriber," $1; P. I. S., $1; 15—Rev. M. J. C., $7; M. A. O'R., $1; Mr. F. H., $1; A. R. R., $1; 16—E. F., 25c.; E. J. C., $1; Rev. J. R. S., $1; A. McG., $1; 17—Mrs. M. W. M., $5; M. B., $1; 18—R. A. F., $2; Mrs. S., $1; J. F., $1; Dr. J. J. W., $4; 20—Rev. Fr. M., $4; E. L., $1; R. F., $1; Mrs. W., $1; C. A. McL., $1; M. F. N., $1; J. G., $2.75; B. H., $1; 21—D. J. H., $2; N. C., 50c.; C. G., $1; I. C., $3; M. K., $1; L. A. D., $1.50; 22—B. A. C. B. K., $10; C. E. D., $1; Mrs. J. E. R., $1; M. K., $1; J. S., $1; H. E. M., $1; 23—P. S., $1; M., $1; 24—J. R. S., $5; M. L. R., $2; F. M., $1; S. McC., 25c.; J. B., $1; D. McL., 50c; Mrs. W. J. O'D., 25c.; 25—Dr. B. P., $1; M. I. K., $5; G. S. E., $1; Mrs. S. T., $1.50; Mrs. T. L., $1; 27—Mrs. H. E. G., $2; V. R., $1; L. F., 25c; Mrs. A. R., $1; M. L., $1; J. S. W., $1.50; M. K., $1; 28—M. L., 25c.; L. C., 50c; E. E. W., $1; A. J. P., $5; N. C. M., 25c.; E. A. K., $1.

Total recorded this month, $264.87.

ROSARY LEAGUE PAGE

MOTHER O'MINE: A SONG OF THE GAEL

By Rev. Henry B. Tierney

There's a joy in the heart of me,
Mother o'mine,
'Tis the real Irish part of me,
Mother o'mine;
Aglow with sweet dreams of thee,
Childhood's bright memory,
Thou art the life of me,
Mother o'mine.

Love for thee sings in me,
Mother o'mine,
Prayers of thee strengthen me,
Mother o'mine:
None takes the place of thee,
Dreams of the face of thee,
Waken God's grace in me,
Mother o'mine.

Sure, I'm the child of thee,
Mother o'mine,
God has been mild with me,
Mother o'mine;
The birds' sweetest melody
Chimes with the knell o' the
Years, while I tell o' thee,
Mother o'mine.

God save thee, soul of me,
Mother o'mine,
Blood of the whole of me,
Mother o'mine;
God's mirrored trinity,
Faith, hope and charity,
Pulse in the heart of thee,
Mother o'mine.

Love for thee blesses me,
Mother o'mine,
The smile and the tear of thee,
Mother o'mine,
Bring me so near to thee,
Binding thee, dear, to me
Closer each year, *machree*,
Mother o'mine.

Hail, Mary's purity,
Mother o'mine,
Throne of the diety,
Mother o'mine;
Through whose maternity,
Christ for eternity
Reigns in the heart of thee,
Mother o'mine.

LETTER FROM THE FATHER SUPERIOR

Dear Children of the Atonement:

The Novena of Last Resort for July, the month of the Precious Blood, far surpassed in the number of petitions sent in anything of the kind Graymoor has yet attained to. The classifying and typewriting of the intercessions was no small task, and although a considerable time was taken up night after night in reading aloud the petitions before Our Lady's altar the list was only gone through once during the entire novena. Our readers will also note that the number of acknowledgements for favors granted is steadily on the increase. In comparing the two novenas as to favors granted, it is to be taken into account that there are four novenas of St. Anthony during the course of the month and only one to Our Lady of the Atonement.

I consider that a new stage of development and growth for the Rosary League has been inaugurated during this our Atonement month by reason of the custom just begun of wearing the Atonement medal with a red ribbon attached or suspended around the neck while receiving Holy Communion. The practice has been taken up with much enthusiasm by some and the increased demand for the medals in consequence is very pronounced. The reduction of the price of the bronze medal to ten cents and the white metal one to five cents brings their possession easily within the reach even of the poorest.

The Bronx Chapter of the Union That Nothing Be Lost, which has a membership of several hundred and is called the St. Joseph's Society, received Holy Communion corporately at eight o'clock in the Church of Our Lady of Pity on the

Seventh Sunday after Pentecost (our Atonement Festival), a portion of the church being specially reserved for them, and we are told "the cream of the society were present, wearing the medals of Our Lady of the Atonement, suspended by red ribbons." At Graymoor on that day the men formed their ribbons into a bow with the medal attached, but the women and children wore the medal suspended to a red ribbon around their necks. Not only on the special feast days of the Society but always when receiving Holy Communion, I hope the medal and the red ribbon will be in evidence.

We regard the medals as so many seeds, the more they are scattered far and wide over the land the more the Children of the Atonement will increase and multiply. Let every member of the Rosary League become a diligent seed sower.

Yours in the Precious Blood of Atonement,
PAUL JAMES FRANCIS, S.A.

OUR LADY'S SHRINE IN THE CONVENT CHAPEL

ACKNOWLEDGMENT OF FAVORS GRANTED

Dear Sisters—From the day I commenced the June Novena the spot on my nose began to get smaller and smaller, and now it is all gone and my nose is nearly well. The doctor says there is no danger of cancer. M. M. C.
Palo Alto, Pa., June 29, 1914.

Dear Sisters—Enclosed please find small offering for a favor granted through the Novena. K. H. G.
Boston, Mass., July 1, 1914.

Dear Sisters—Enclosed you will find my thanksgiving offering for June, July and August. I am happy to state that I have never felt better in my life.
Brooklyn, N. Y., June 30, 1914. R. M. H.

Dear Sisters—My three requests have been, in a great measure, realized. I send you herewith check for $3 in thanksgiving. R. O. E.
Washington, D. C., July 2, 1914.

Dear Sisters—Enclosed find $1.00 in thanksgiving to St. Anthony for favor received. Mrs. I. E. C.
New York, N. Y., July 6, 1914.

Dear Sisters—Enclosed find 50 cents, a small offering to Our Lady of the Atonement for curing my nose.
Palo Alto, Tex., June 13, 1914. M. M. C.

Dear Sisters—Enclosed find $5 in thanksgiving to Our Lady of the Atonement for the restoration of my sister's health. M. D.
New York, N. Y., July 16, 1914.

Dear Sisters—Enclosed find $1 in thanksgiving to Our Lady of the Atonement for obtaining a position for one of my convert friends. M. A. H.
New York, N. Y., July 15, 1914.

Dear Sisters—I am sending $3 in thanksgiving for favors received. Please divide it in honor of Our Lady of the Atonement and St. Anthony. S. A. F.
Columbus, O., July 21, 1914.

Dear Sisters—Enclosed find $1 in honor of the Holy family for favor granted. C. M.
Kingston, N. Y., July 21, 1914.

Dear Sisters—Enclosed find $1 in thanksgiving for favor received. F. D. F.
New York, N. Y., July 21, 1914.

Dear Sisters—Enclosed find $1 in thanksgiving to Our Lady of the Atonement for a favor received. Mrs. F. W. L.
Bay Ridge, N. Y., July 21, 1914.

Dear Sisters—Enclosed find $1 in thanksgiving for a favor received from Our Lady of the Atonement. M. E. R.
Troy, N. Y., July 23, 1914.

Dear Sisters—A non-Catholic friend, after several years of cruel treatment from her husband, was obliged to withdraw from his home and take the children. After being defeated in an effort to regain the custody of the children on the ground that he was morally unfit, the husband instituted divorce proceedings, alleging extravagance. Although no evidence

against her was produced, it was feared the wife would collapse when put on the stand. A Catholic gave her a miraculous medal of St. Anthony and advised her to pray to him for strength. Later, her attorney said: "We were afraid of a nervous breakdown, but after a little hesitation she was sharper than a steel trap." The husband was defeated and took the case to the Appellate Division. The day after she closed a Novena in honor of Our Lady of the Atonement the Court gave an opinion defeating the husband once more.

Mrs. D. C. DeW.

Towanda, Pa., July 10, 1914.

Dear Sisters of the Atonement—I asked your prayers in the Novena of Last Resort for the restoration to health of a boy, and I have heard that he is better. I enclose with pleasure an order for $5 in thanksgiving for this favor. Mrs. M. P. C.

New York, N. Y., June 30, 1914.

Dear Sisters—I asked for the cure of an affliction; since the Novena my suffering has been considerably alleviated. A. M. O'C.

Norfolk, Va., June 23, 1914.

Dear Sisters—Enclosed find $1, an offering for favor received through the Novena of Last Resort.

M. McG.

Pittsburgh, Pa., June 16, 1914.

Dear Sisters—In the Novena of Last Resort I requested that my husband come back to Church and be given the strength to resist drink. On the Feast of Our Lady of Perpetual Help he went to Confession and Holy Communion. Too short a time has passed for me to expect him to stop drinking, but I have perfect confidence in your prayers. Mrs. C. M.

Eastport, Md., June 21, 1914.

Dear Sisters—Enclosed find an offering for a favor received through the Novena of Last Resort. We have been praying for four years that my brother would get a position, but every examination he took was thrown out and he would have to take another. After the Novena he succeeded in being appointed. S. B.

Brooklyn, N. Y., June 22, 1914.

Dear Sisters—I have just returned from the hospital. My incision is healed and my health much improved, to the great surprise of my doctor. I am sure this is due to the Novena I have made. Mrs. M. R.

Williamsport, Pa., July 1, 1914.

Dear Sisters—Enclosed find an offering for a favor received through the Novena of Last Resort. Nervousness from which I have suffered for years has almost entirely disappeared. J. M.

Newberry, Pa., July 1, 1914.

Dear Sisters—I promised my pleasure money for the granting of my request. It has been granted, and I will send the amount forthwith. Mrs. W. H. S.

Columbus, O., July 1, 1914.

Dear Sisters—Enclosed find $1 in thanksgiving for a favor received. K. E. M.

Richmond, Va., July 2, 1914.

Dear Sisters—I requested a change of position and got it, thanks to Our Lady of the Atonement. A. B.

Wash., D. C., July 3, 1914.

Dear Sisters—Enclosed find $1 in thanksgiving for a favor received through the Novena. Mrs. P. B.

Cincinnati, O., July 1, 1914.

SPECIAL INTENTION FOR AUGUST

That the Proposed World's Conference on Faith and Order May Further the Reunion of Christendom Around the See of Peter.

INTERCESSIONS

Conversion to Christ and Holy Church of the one thousand million who are still pagan. Conversion of the Jews. Return of all schismatics and members of Protestant bodies to Catholic Unity. For the China, Africa and India Missions. Supplications for Priests and Religious in their spheres of services.

CONVERSIONS—Families, 10; individuals, 49.

SPIRITUAL FAVORS—Concerning vocation and guidance therein for 11; special intentions and petitions, 214; spiritual and temporal welfare of 18 families and 104 Individuals; for return to the performance of Sacramental duties in the instance of 26 persons; reconciliation for 19; that 16 marriages will soon take place; perseverance in the faith for 12 individuals; for peace and harmony in 10 households; good associates for 6; the gift and virtues of temperance for 46; the grace of a happy death for 11.

TEMPORAL FAVORS—Restoration of bodily health for 163; the return of hearing to 2, and of sight to 13; cure of epilepsy for 5, and of paralysis for 2, of mental trouble for 6, of rheumatism for 8, of nervousness for 5, of tuberculosis for 1; the cure of miscellaneous diseases for 22; safe delivery for 7.

FINANCIAL AND INDUSTRIAL—Employment asked by 73; for business prosperity in 20 instances; professional advancement in 31 instances; successful examinations for 6; good termination of lawsuits, 3; good sales of property, 13; good rentals, 3; means to pay debts for 31.

R. I. P.—Mr. and Mrs. Cain; Mr. Randall; Thomas Trainor; Michael, William, Arthur and Mary Meade; Daniel, Thomas and Mary Bakey; Mr. Harris; Mr. Bracken; Joseph Meisinger; Alois Meisinger; Frederick, Theresia, Joseph, Ludwig, Therese and Elizabeth Mathe.

EDITOR'S MAIL BAG

Israel Ben Michael's Second Letter to "The Lamp"

To the Editor of The Lamp:

Permit me to heartily thank you for inserting my blundering letter in your valuable magazine. It is refreshing to note the new interest awakened in the cause of missions to the Jews. Let us hope that something practical will result out of this use of printer's ink, that many will pray most earnestly that God in His mercy will send out missionaries to this very needy people.

When St. Paul prayed, "The will of my heart and my prayer to God, is for them unto salvation" (Rom. x:1, D. V.), it took in all Israel. Who knows how much this has meant in the conversion of the Jewish nation, and how much it will still accomplish? When St. Stephen was being stoned he cried, "Lord, lay not this sin to their charge." This had a great deal to do with the conversion of St. Paul, for St. Augustine has correctly said, "*Si Stephanus non orasset, ecclesia Paulum non habheret.*" If Stephen had not prayed, the Church would not have had Paul.

"More things are wrought by prayer
Than this world dreams of."

The writer likes occasionally to indulge in a reverie, and fancy how St. Paul, when present in Jerusalem, would wend reflectively his way to the grave of Stephen, and first give thanks to God for such a faithful and heroic soul as he was, and then bitterly lament the share he had in his untimely death. (I Tim. i:12-16.)

It is very significant to observe that the sermon or Christian apology of St. Stephen, as recorded in Acts 7, had much to do in shaping the preaching and addresses of St. Paul. They both use the historical method in addressing the Jews. A comparative study of Acts 7 with Acts 13 will bring this out quite clearly.

This is still the method used by many missionaries to the Jews. They build an Old Testament foundation and then place upon it the claims of the New Testament in reference to Jesus as the Messiah. Only very recently has the writer met a Jewish physician, a Heidelberg graduate and a devout disciple of Christ. This morning a young Jew called at our home, a good Hebrew scholar, with a proficient knowledge of Greek and Latin, a college man and an adherent of the teachings of Jesus.

But, Reverend Editor, you are, no doubt, interested in what advance the Catholic Church is making in winning the Jews. Do you recall in my last letter it was stated that "there are devoted Catholic priests who do not hesitate to speak to the Jews of their only hope and Messiah, Jesus of Nazareth"? You will be agreeably surprised and even astonished, as I was, to find this demonstrated and recorded in an unlooked-for quarter. In the Yiddish "Warheit" (The Truth), a daily, I found an interesting article and have given a free rendition of the original.

From The Warheit (The Truth) Yiddish, July 11, 1914.

Find Their Children Converted. A Catholic Priest Comes to Ellis Island to Claim the Elderly Jew and His Wife. Their Children Became Catholics in St. Louis.

A dreadful conversion tragedy was discovered on Thursday on Ellis Island. . . . The heroes of the tragedy are not dwellers of darkest Russia, but free America. . . .

The elderly couple had three children in America, who have resided here for some time and are well off financially. The children wrote to their parents, forwarded them funds, and the parents were filled with happiness looking hopefully toward the day when they would be once more united with their children in a happy family.

Finally transportation tickets were sent to the parents and the journey made to America. A little fifteen-year-old daughter accompanied them. They arrived last Thursday, and the aged father offered a prayer and thanksgiving to God for bringing him in peace to America, the land of his children. But it was here that they ascertained that they have no dear children, but converted ones ("Meshumudim"), that they are the parents of three Catholics! The home to which they were going was in St. Louis, Mo., and the address was 2118 Mulhyne Avenue, and the name was Taylor. The immigrants were held to await further developments. Very soon a man attired like a Catholic priest came to claim the pilgrims for the address in St. Louis. The aged people perceived the calamity which had befallen them and at first refused to accompany the priest to St. Louis. He, with others, spoke quite lengthily to the three wanderers and finally Hyam Schneiderman decided that he was willing to remain in America. The three set out for St. Louis with the hope that they will be able to so move their strayed children by their weeping and lamentation that they will return to the Jewish religion.

"And if they will not return," the gray-headed one sobbingly said, "if God does not design it, if it is my lot to be deprived of them, we will go where our eyes will lead us. We will go to another city where we will not witness our disgrace. Let us think that the children died. Let us think that we lost them when they were very young."

This article shows how Jewish parents view the matter of their children becoming Catholics. It is indeed heartrending to see how misguided they are. How happy, on the other hand, must the children be that they have found in Jesus their long-expected Messiah and Saviour!

But let us bend our ear and appeal to the Great Nazarene for instruction in this matter. Hear Him declare: "I am come to set man at variance against his father and the daughter against her mother and the daughter-in-law against her mother-in-law. And a man's foes shall be those of his own household. He that loveth father or mother more than Me is not worthy of Me: And he that loveth son or daughter

more than Me is not worthy of Me. And he that taketh not his cross and follow after Me is not worthy of me." (Matt. x: 35-38.) May God give grace to those who experience such severe tests of faith.

The wonderfully stirring words of St. Paul to the Corinthian Christians are quite appropriate for those who have the cause of Israel at heart. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I Cor. xv: 58.)

Yours for the conversion of the Jews,
ISRAEL BEN MICHAEL.

WHO WILL PUT THIS IDEA INTO SUCCESSFUL OPERATION?

To the Editor of THE LAMP:

Your generous efforts in THE LAMP in behalf of our Foreign Missions lead me to suggest to you that the "Union That Nothing Be Lost," in connection with your admirable magazine, make a trial in gathering up a part at least of the enormous amount of waste paper that is being daily cast aside throughout this broad land, and by the sale thereof furnish additional support for the Missions among the heathens. A society of the kind—"Het Liefdewerk Oud Papier," or, "Waste Paper Charity"—has for a number of years been in existence in Holland, in the diocese of Haarlem. It is growing steadily and giving practical proof of the astonishing commercial value of mere waste and of the gratifying results of combined activity on the part of a few willing hands and hearts. The Society's aim at the start was to help support our Holy Father in his financial necessities, but of late a part of its growing net proceeds is being devoted also to assisting Catholic orphanages and similar charitable institutions as well. Its central bureau is located in Amsterdam, while branches and agencies are to be found, not only in the principal cities, but also in many small towns and rural districts. Their number has risen from 14 in 1908 to 184 in 1913. Zealous men and women in different localities attend to the periodical collecting among Catholics of all the waste paper that accumulates in the course of the year, and appeals are being made from time to time in the Catholic press, requesting their readers to save all waste paper for the collectors, or, instead of disposing of it to junk dealers to send it to the nearest Catholic agency. The Society during 1913 collected and handled 2,104,945 kilos of waste paper, as compared with 1,900,000 kilos in 1912. The grand total proceeds of the work for the year amounted to close on 34,000 gulden ($13,600), and this while practically operative in one single diocese. Branches are now being formed in other parts of Holland as well, with the prospect of doubling, if not trebling, the annual proceeds as the work advances. Considering the size and bulk of our American newspapers alone that are daily cast aside all over this broad land, their commercial value as mere waste paper, if collected systematically among Catholics, would annually be such as to swell very materially indeed the country's contribution towards Mission Work in heathen lands. Surely zealous men and women aplenty, if called upon, would everywhere come forward and volunteer their services in this simple but very practical work of charity for the love of Christ and the spread of His Holy Gospel among the millions who as yet are ignorant of it. I am,

Very sincerely yours,
(Rev.) T. J. VAN SCHIE.

Colusa, Cal., July, 1914

[EDITOR'S NOTE: *There is not the slightest doubt that Father Van Schie has proposed something that is eminently practical. It only needs someone with leisure and thorough business capacity to give it his whole time to inaugurate and carry through the proposition to complete success. In principle and in practice it would make a thrilling chapter in the history of the "Union That Nothing Be Lost." Who and where is the man of the hour?*]

AN EXAMPLE WORTHY OF WIDE IMITATION

To the Editor of THE LAMP:

At the regular meeting of the St. Rose of Lima Guild, June 3, 1914, it was decided that hereafter the guild would give special attention to the study of the growth of the Catholic Church in the diocese, in the province of St. Paul, in the United States, in other Christian countries, and in "The Field Afar."

It was further decided that there be provision made in the constitution and by-laws for a standing committee of the Guild, to be known as the "Church Extension Committee." It shall be the duty of this committee to report to the Guild at every meeting on the growth of the Catholic Church in the diocese of Winona, in the province of St. Paul, in the United States, in other Christian countries, and in "The Field Afar." In order to learn of this progress and be prepared to make reports at the meetings of the Guild, the committee shall make constant use of the following periodicals: The *Winona Courier* (Winona); the *Catholic Bulletin* (St. Paul), *Extension Magazine* (Chicago), *The Missionary* (Washington, D. C.), THE LAMP (Garrison, N. Y.), *The Field Afar* (Maryknoll, Ossining, N. Y.), *Annals of the Propagation of the Faith* (New York City), *Truth*—The official organ of the International Catholic Truth Society (New York City).

MARY O'BRIEN,
Secretary, Catholic Press Club.

Church Extension Committee,
St. Rose of Lima Guild,
Winona, Minn.

BOOK NOTES

THE DEMOCRATIC RHINE-MAID. *By Franklin Kent Gifford; pp. 372; price, $1.25 net. The Devin-Adair Co., 437 Fifth Avenue, New York.*

Although the author of this story has three or four other books to his credit, this latest is a young book in its sparkling vivacity, high enthusiasm and bright ideals. Youth, that beautiful, bewildering thing, surges through it like a scarlet avalanche. For readers jaded with the ephemeral summer output and fearing slime and smut in other much-vaunted works, this chivalrous romance of modern days will be restful and diverting. The story in its main outlines is simple enough. Alfred Jefferson, a war correspondent surfeited with horrors, seeks to get back his soul by making holiday along the banks of the Rhine. He considers Heine's "Loreley" a slander on German womanhood, but subsequent events almost persuade him to believe that, after all, the poet possessed enviable perspicacity. The magic mixture of scenic beauty and legendary lore proves not the remedy his shattered nerves require. He sighs wistfully for the Rhine-maids of old and, *mirabile dictu*, one immediately appears in his path. With the delightful informality that prevails on such occasions they fall into conversation and Alfred discovers she is the girl of his dreams. There ensues a delicious narrative of ingenuity, humor and charm. The vision ultimately turns out to be a German Baroness with pronounced views of democracy, which she indulges in her *incognito* as a girl of the people. After various vicissitudes the two come to a satisfactory understanding with the orthodox sniffle at the end. All of the characters are well drawn, notably Etelka, the central figure, and behind the mist of delicate raillery which pervades the book there is much that compels one to give pause. German democracy is sharply contrasted with the American brand, and the new men and women of both countries are subjected to a microscopic scrutiny. The book is a literary torpedo loaded with sagacious observations on the trend of the times. Aside from a few boring similes and a not too meticulous regard for little things, for instance, punctuation, the book deserves to run neck and neck with more than one of the so-called best sellers.

H. A. A.

PRIESTLY PRACTICE. *By Rev. A. B. O'Neill, C.S.C.; pp. 219. University Press, Notre Dame, Ind. $1.00.*

Rev. Arthur Barry O'Neill, who for a generation has contributed many interesting articles to clerical magazines, has collected some of his essays into a volume called "Priestly Practice." It is a fresh treatment of an age-old subject, the priest and his preaching, the young priest and his opportunities, the old pastor and his leisure, hobbies and their riders. There is also a practical talk on the necessity of fresh air and exercise on the part of members of religious communities, and the obligations of superiors and pastors to surround their teaching communities with such sanitary and healthy safeguards as will promote and lengthen their lives and produce a sound and robust body in a sound and robust soul.

Father O'Neill's talks are always stimulating. Some of them we read years ago, and in their new form, seventeen of them, they will repay a leisurely perusal—none more so than his breezy article on "Health and Holiness in Convents." How many of us, alas, have seen the very flower of young Catholic womanhood brought up in good homes where all the laws of hygiene were allowed full play, go off to convents where the laws of hygiene seemed to be unknown? If we wish to attract to our Religious Communities girls of good families our institutions and convents must be in such physical condition that no undue sacrifice in the way of health will be required of our nuns. The religious life in itself is a hardship, entailing burdens enough without being forced to put up with bad air, or no air at all and little or no exercise. We are sure Father O'Neill's hint will act as a tonic on the religious communities of the country. May we have more such Health and Holiness talks from him.

R. T. A.

CATHOLIC SOCIAL GUILD PAMPHLETS. *The International Catholic Truth Society, 407 Bergen Street, Brooklyn, N. Y.*

The English Catholic Truth Society continues its unwearied publication of timely pamphlets bearing on a great variety of subjects of interest to Catholics. This is the age of pamphlets, written in a nervous, catchy, popular style, to attract the attention of the busy person who has neither the leisure nor the inclination to ponder long and seriously over a weighty tome. This new volume of collected pamphlets has just been issued, and it contains nine articles bearing upon such interesting social problems as Trades Unions, The Living Wage, Practical Social Reform, The Question of the Feebleminded, Eugenics, Sterilization of the Criminal and the Insane, Woman's Rights, etc. All these subjects are treated, not by amateurs, but by names well known on two continents. It would be difficult to obtain elsewhere such a variety of useful information and by experts at such a small cost, for this bound volume costs in England but a shilling, and a trifle more in the United States.

R. T. A.

LOURDES. *By Johannes Jörgenson. Translated from the Danish by Ingeborg Lund.; pp. 195. Price, [illegible] Longmans, Green & Co., New York City.*

In this excellent book the quaint town of Lourdes, the naive story of Bernadette Soubirous, her experiences with the ecclesiastical and civil authorities, the nature and sequence of the various apparitions, the numerous difficulties advanced to discount the supernatural character of the phenomena witnessed before Our Lady's Shrine, the miraculous basis of countless cures and the spirit of those who make pilgrimage, are all brought together in an intensely vivid and interesting manner that cannot fail to absorb the attention of

young and old. Tons of literature have been written about Lourdes, but few works have the power of riveting in the mind those facts for which the Pyrenean village is famous which is evinced in this masterly performance by Mr. Jörgenson. There is a painful interlude, however, evidently a concession to lingering Protestant prejudices, in Chapter XVI. In the course of this entirely unnecessary digression we are informed that on the Continent "everyone that has talent is enrolling himself against Christ"; that great Catholic writers, "men like Benson and Sheehan in England, are all converts, if not in religion, then in literature"; and, finally, that "Catholic art is dead and will never rise again from the grave," for "now is the hour of the powers of darkness," and Atheism will create a great art of its own. The greatness of art is determined by the fidelity with which it measures up to the lofty ideals of absolute truth, and mental giants, realizing that the Catholic Church is the Mother of all Truth, have ever sought their inspiration at her feet. They are likely to continue in this course, Mr. Jörgenson to the contrary notwithstanding. The preface by Hilaire Belloc is worthy of a careful reading. H. A. A.

THE SON OF THE VINE. *By W. W. Whalen; pp. 20. Price, 10c. Society of the Divine Word, Techny, Ill.*

Although this leaflet is a temperance tract of unusual merit, something better might reasonably be expected from the author of "Twilight Talks to Tired Hearts." H. A. A.

THROUGH AN ANGLICAN SISTERHOOD TO ROME. *By A. H. Bennett. With a Preface by Sr. Scholastica M. Ewart, O.S.B., of St. Bride's Abbey; Price, $1.35. Longmans, Green & Co., New York City.*

Miss Bennett has added to the great mass of convert literature a work of much genuine merit. She is one of those fortunate souls who have arrived at the one satisfying spiritual haven by means of the gentle undulations of the Romeward drift rather than by the unutterable and agonizing pangs which have precipitated others thither. There is therefore a charming placidity about her intimate account of her days in an Anglican Sisterhood before her conversion shortly after the Brighton crisis, one of those spiritual disturbances in the Anglican Church which periodically reap a harvest of souls for Catholicity. The Church Unity Octave, inaugurated by Father Paul James Francis, S.A., whilst an Episcopalian, and now observed throughout the Catholic world, was consistently observed by the Anglican Benedictine Nuns of Malling Abbey, now at St. Bride's, and the Anglican Benedictine Monks of Caldey Island, which observance was largely instrumental in their conversion. The thread of the author's narrative follows the recent history of these Communities, and fresh light is thrown on their interesting situation. Although there are a few inaccuracies, such as the allusion to "Peckgill in the Adirondack Mountains" on page 116, the book is well written, well illustrated and full of valuable information for those within, as well as without, the Church of God. Protestants who believe that bitterness toward old associations is a concomitant of conversion will be agreeably surprised by the unfailing good nature with which Miss Bennett's views are expressed. H. A. A.

WHAT THE PROTESTANT BIBLE SAYS ABOUT THE CATHOLIC CHURCH. *By Josephine MacLeod Patterson; pp. 30; price, 5c. Catholic Truth Society, 136 North Craig Street, Pittsburgh, Pa.*

This excellent pamphlet, now in its third edition, advances conclusive proofs for all the essential teachings of the Catholic Church, deriving this information entirely from the Protestant Bible. It contains much that will startle even intelligent Protestants, and should be spread broadcast. H. A. A.

PRACTICE OF MENTAL PRAYER AND OF PERFECTION ACCORDING TO ST. THERESA AND ST. JOHN OF THE CROSS. *By Father Alphonsus of the Mother of Sorrows, Discalced Carmelite. Volume First, pp. 478; price, 2/6. Desclee, De-Brouwer & Co., Bruges, Belgium.*

The mystical writings of St. Theresa and of St. John of the Cross, although classics of ascetic theology, are difficult reading in their original form, and it is therefore a matter of rejoicing that these vast treasuries of doctrine on prayer and perfection have been methodically reduced and set forth according to a plan which is both logical and clear. It is to the school of these two saints those at first go who wish to speak with prudence and precision of the acts and phenomena of the supernatural life, and this book, with its luminous exposition of discursive prayer and the purgative way, makes a good manual of points for all desiring to practice such meditation. Father Alphonsus has contributed pieces of his own which are altogether admirable. H. A. A.

LISBETH. *By Mary T. Waggaman; pp. 187; price, 75c. P. J. Kenedy & Sons, New York, N. Y.*

The creation of real live children is one of the most difficult feats in all literature, and Mary T. Waggaman's share of praise should therefore be proportionately large, since her juvenile characters invariably throb with vitality. The very considerable army of small readers whose life is made up chiefly of a round of expectancy over the delights of the next work from this prolific pen will be amply satisfied with Lisbeth. That interesting young person is an epitome of radiant Catholic girlhood, and the story of her First Communion is beautifully told. Even grown-ups will follow her through the deftly woven narrative with gladness. We heartily commend this book for the gift of occasion. H. A. A.

We have received from the Catholic Truth Society, 69 Southwark Bridge Road, S. E. London, Eng., the following excellent pamphlets, costing one penny each:

ANTI-CATHOLIC HISTORY: HOW IT IS WRITTEN. *By Hilaire Belloc; pp. 24.*

THE ROMAN BREVIARY. *By Dom H. Norbert Birt, O.S.B.; pp. 16.*

THE CHURCH IN PORTUGAL. *By Rev. C. Torrend, S.J.; pp. 28.*

ST. GERARD MAJELLA. *By F. M. Capes; pp. 32.*

THE HISTORY AND SPIRIT OF THE DEVOTION TO THE SACRED HEART. *By Allan Ross; pp. 32.*

TRADE UNIONISM. *By Henry Somerville; pp. 24.*

THE CHURCH IN THE NETHERLANDS. *By Lady Acton; pp. 32.*

FREEDOM OF THOUGHT AND CHRISTIANITY. *By John G. Vance, M.A., Ph.D.; pp. 24.*

THE FORMULA OF HORMISDAS. *By Rev. Adrian Fortescue, Ph.D., D.D.; pp. 31.*

CATHOLICISM. *By Mgr. Robert Hugh Benson; pp. 32.*

A VALIANT WOMAN: MADAME D'HOUET. *By Mrs. Phillip Gibbs; pp. 32.*

THE TERESA OF CANADA. *By the Hon. Mrs. Maxwell-Scott; pp. 28.*

A MODERN FRANCISCAN. By Fr. Dominic Devas, O.F.M.; pp. 146; price $.90 (*Benziger Brothers, New York, N. Y.*)

The life of Father Arsenius, O.F.M., the subject of this sympathetically written biography, was a perpetual protest against a dangerous tendency of modern times to undervalue prayer and mortification and to substitute interests alien to that spiritual exaltation which is one of the individuating notes of priestly power. In these days of dizzy progress and amazing events it is refreshing to read the memorials of a man who took time to cultivate the solid virtues to such an extent that he died in the odor of sanctity.

John Beix, afterward known in religion as Father Arsenius Mary, was born of pious parents on March 13, 1859, at Servieres, Correze, France. While a student at the local *Petit Seminaire* he attended a Novena given by a Franciscan Father and was so impressed that he immediately resolved to devote his life to the "Lady Poverty." It was not until August, 1879, however, that he was able to obtain his family's consent, when he entered the Novitiate of the Friars Minor at Pau. John Beix did not become a subtle philosopher or a penetrating theologian, but very early in his religious career he began to edify his community by his humble demeanor, unswerving obedience and punctilious observance of the Rule. A man of the greatest exterior and interior mortification, he never permitted his austere ideals to influence his judgment of others, and the boundless charity of his nature made him beloved by all. When the various religious orders were banished in 1880, the young Franciscan was sent with other novices to Clivedon, in Somerset, the place of his profession. After filling several minor offices in his Order he was appointed to found the House of Observation at Le Puy. He traveled extensively, and at length was made Provincial of the Northern French Province, and died in Paris on Easter Sunday, 1898. A holy priest and a true religious, the story of Father Arsenius will be an inspiration to those who believe deep piety incompatible with active living in this matter-of-fact world.

H. A. A.

HISTORY OF THE PROTESTANT RELIGIONS. By Rev. James Luke Meagher; pp. 653; price, $1.25. (*Christian Press Association, 26 Barclay Street, New York*)

Robert Louis Stevenson, replying to a literary aspirant in quest of helpful hints, said: "There are only three things to do: revise, revise, revise!" A perusal of Dr. Meagher's book, in many respects a really valuable contribution to our literature, confirms the suspicion that it author never heard of the master's excellent advice, otherwise it is inconceivable that we would be confronted with the slipshop English which permeates the work. There are certain discrepancies which make the service of a discriminating blue pencil imperative before the next edition goes to press. We accept with the proverbial grain of salt the author's statement that he has seen many of Sultan Abdul Hamid's ex-wives who struck him as being so intellectual, but his assertion that Luther, like Judas, hanged himself, does not square with fact. Luther was such a coward that he lacked the physical courage to perform such an act, and furthermore, in Kuchenmeister's "Luthers Krankengesch," we read that a combination of ailments culminated in his death at Eisleben in the presence of friends. His last act was, as he predicted and prayed for, an attack on the Papacy. It is in the latter half of the book that the writer does himself full justice; the chapters on the Episcopal Church and the distinctively American religions being particularly worthy of study. These represent the close observations of a trained mind and may be accepted verbatim. Freed from the defects we have mentioned, together with a few others, the History of the Protestant Religions should form a welcome addition to the libraries of *all persons who desire* to keep well informed.

H. A. A.

BUSYBODY'S QUESTION BOX. By B. Gleaner; 32 pp.; price, $4.00 per 100. (*American Branch of the Apostleship of the Press, 22 Palmer Place, Portchester, N. Y.*)

This booklet answers in a brief, interesting manner some of the most important questions of the hour. Its short and striking examples will be a powerful factor in the education of the people and the conversion of souls. All of these pamphlets in the *Rays of Light series* are well calculated to arrest the attention of fair-minded inquirers and further the claims of the Catholic Church, and they deserve the widest circulation.

The Lamp

A CATHOLIC MONTHLY

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HIS HOLINESS, POPE PIUS X.
Elected Pope, August 4, 1903; died, August 20, 1914.